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AN OUTLINE OF THE
HISTORY OF WELSH THEOLOGY.

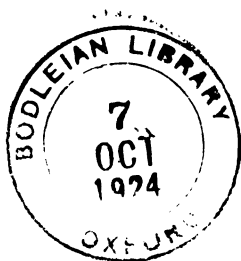
AN OUTLINE OF THE
HISTORY
OF
WELSH THEOLOGY.

BY
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MEMBER OF THE THEOLOGICAL BOARD OF THE UNIVERSITY
OF WALES.

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PREFACE

THE following pages profess only to give an outline of the History of Welsh Theology. Remoteness from the larger libraries partly accounts for the incompleteness of the outline. But such as it is, I trust it will serve as an introduction to an interesting subject. It will prove at least that the field of Welsh literature is not as barren and unprofitable as it has sometimes been thought to be. Now that Welshmen are beginning to write books in English, it may be expected that our fellow-countrymen beyond the borders will have larger opportunities of becoming acquainted with Welsh Theology.

W. E.

*Pembroke Dock,
Sept., 1899.*

CONTENTS.

CHAPTER I.	1546—1699	...	...	PAGE	9
CHAPTER II.	1700—1769	...	...	„	38
CHAPTER III.	1770—1800	...	...	„	68
CHAPTER IV.	1801—1820	...	...	„	99
CHAPTER V.	1821—1830	...	...	„	129
CHAPTER VI.	1830—1844	...	...	„	169
CHAPTER VII.	1845—1860	...	...	„	195
CHAPTER VIII.	1861—1880	...	...	„	216
CHAPTER IX.	1881—1899	...	...	„	246

INDEX.

	PAGE		PAGE
"Ancient Church," by S. James	253	Davies, J. Phillip...	151
Arminian Church, First in Wales	41	Davies, D. Charles	222
Atonement, Doctrine of	92, 200	Davies, Owen (Wesleyan)	124
Atonement and Intercession	225	Davies Lectures, The	263
Bala Lectures, The	232	Dictionary, Biblical (Charles)	104
Baptism, Book on	187	" Theological (Jones)	106
Baptists, Catechism of the	101	" Biblical & Theological	
Baptist Series, The	237	(D. Hughes)	107
Bayly, Bishop	13	" " (Mathetes)	107
Being of God	25	" Biblical, illustrated	
Bible, History and Science of	234	(Dr. W. Davies)	107
"Biblist, The"	268	Divinity, Body of...	86
"Bible and its Interpretation,		" Outline of	203
The"	238	Divinity of Christ	192
"Book of the Three Birds"	19	"Doctrinal Mirror," The	115
Calvinistic-Arminian Contro-		Edwards, Charles	31
versy	109	Edwards, Dr. Lewis	196
"Candle of the Welsh"	36	Edwards, Principal, on 1 Cor.	247
Catechism, Griffith Jones's	62	Edwards, Roger	196
Catechism on Predestination	69	Election	90, 102
Charles of Bala	75	Elias, John	139
Christianity, Lectures on	230	Encyclopedia, The Welsh	246
"Christian Instructor," The	78	Ephesians, The	249
Chronology of the Bible	142	"Essayist," The	195
Church History	252	" Theological Contents of	209
Church, The	223	Evans, Christmas	130
Cole's "Sovereignty of God"	38	Evans, Dr. Ellis	163
Commentary by Dr. G. Lewis	96	Evans, John	66
" by Dr. Jenkins	160	Foulkes, Richard	152
" by Dr. Phillips	167	Godhead, Mystery of	17
" by M. Henry	169	Griffiths, Evan, Swansea	169
" by James Hughes	170	Harmony of the Four Gospels	66, 200
" by "Idrisyn"	171	Harmony of the Faith	198
" by Owen Jones	172	Harris, Howell	51
Commentaries, Smaller	250	Harris, Joseph (<i>Gomer</i>)	192
Concordance, P. Williams	75	Hebrews, The Epistle to the	249
"Confession of Faith"	147	"History of the True Faith"	32
Controversy—Harris and Row-		Homiletic Literature	240
land	52	Hughes, Dr. John	235
"Critic, The"	211	Hughes, John, of Liverpool	212

	PAGE		PAGE
Inspiration... ..	233	Religion, Natural and Revealed ..	186
Jenkins, Dr., Hengoed ...	155	" Religious Conversations " ...	119
Jewell, Bishop	11	" Reviewer, The "	190
Jones, B.	112	Reprobation	29, 91, 110
Jones, D., Carnarvon ...	231	Roberts, J., Llanbrynmair	126, 131
Jones, Griffith, Llanddowror	43	Roberts, J., Conway	183
Jones, Dr. Hugh	237	Rowland, Daniel	47
Jones, J., Llangollen ...	188	" Scriptural Mirror "	86
Jones, J., Ramoth	164	Sermons by David Charles ...	192
Jones, J., Talsarn... ..	173	Sermons by Dr. Lewis Edwards	205
Jones, Thomas, Carmarthen	141	Sermons, Volumes of	207, 251
Jones, Thomas, of Denbigh	113	Shadrach, Azariah	99
Kenosis, The	93	" Silver Palace," The	156, 160
" Kingdom of Christ " ...	56	Spiritual Certainty	64
Lewis, Dr. George	85	" Studies " by Dr. Cynddylan	
Lewis, Titus, Carmarthen	100	Jones	250
Lloyd, Morgan	20	" Sunday School Testament " ..	206
Lloyd, Robert	12	Teacher's Testament	190
Lloyd's Bible Chronology	142	" Theomemphus "	59
Marsden's Sermons	192	Theological Colleges, The ...	265
Memoirs	251	Theological Lectures, Thomas's	254
Methodist Revival	40	Theology, The Degree in	266
" Methodist Fathers," The	254	" Welsh School of	269
" Mirror of the Disputer," by R		" Theology, History of "	202
Jones of Wern	153	Thirlwall, Bishop	244
Morgan, D., Machynlleth	252	" Treasury of Theological Know-	
Morgan, Edward, Dyffryn	242	ledge"	144
Nature of Man, Bipartite or		Trinity, Doctrine of	74
Tripartite	79	Unitarianism	35, 42
New Testament, first translation	11	University of Wales, The	264
" " Commentaries on	189	Various Works	83
Note on John I., by P. Williams	73	Vaughan, Rowland	14
Parry, J., of Chester	142	" View of the Kingdom of Christ " ..	56
Particular Redemption ...	136	Welsh Series, The	217
" Paul in the Light of Jesus " ..	261	Welsh Wesleyanism, Commence-	
Phillips, Dr., Neuaddlwyd	166	ment of	108
Powell, Vavasor	27	Wesleyan Doctrinal Peculiarities	257
" Practice of Piety "	14	Will, The Freedom of the	198
" Preacher and Hearer," The	176	Williams's (Peter) Bible... ..	68
" Presumptuous Sins "	218	Williams, Dr. Daniel	44
Prichard, Vicar	35	Williams's (J.) " Lively Oracles " ..	193
Public Debates	189	Williams, Richard, Liverpool ...	182
" Redemption," by T. Jones	137	Williams, Pantycelyn	54
Rees, Dr. William	185	Willison's Catechism	98

AN OUTLINE OF THE HISTORY OF WELSH THEOLOGY.

CHAPTER I.

1546—1699.

WHEREVER the Gospel of our Lord Jesus Christ is preached, there is the setting forth of the deep things of God. Every Christian discourse, whether oral or written, is an arranged order of religious thought and of Scriptural truth. The arrangement may be imperfect, and except in the instance of an extended and exhaustive treatise, must be more or less incomplete. But the relations of the various parts of Christian doctrine are so intimate and essential, that each is a miniature of the whole; and even a fragmentary treatment of any one particular truth of the Christian religion may easily contain a summary of things pertaining to godliness. Religion is the great subject taught in the Word of God. Teaching is necessarily incident to the religion of the Bible: "We cannot but speak the things which we have seen and heard." Its commission is, "Go into all the world, and teach all nations." It follows then that there must be Christian doctrine—in other words, dogmatic teaching. And in the clear and effective presentation of the principles

and tenets of the faith, method or system is inevitable; hence "organised truth," or systematic theology.

In tracing the history of Welsh theology we will not go back further than three hundred and fifty years. Tradition indicates that the early Celtic Church in Wales took a keen interest in doctrinal subjects. We have an account of a great Convention at Llanddewibrefi in Cardiganshire in A.D. 519, where, among others, Saint David is reported to have been present and to have taken prominent part in the discussions, especially against Pelagianism. Judging from the character of modern controversies, and never forgetting the fervour of the Welsh temperament, it is safe to conclude that not a little heat was introduced into the discussion. To what extent the views of Pelagius had affected the early Church of Wales is not certain. It is however a significant fact that in modern times that heresy has not given much if any serious trouble in Wales. Whether that is to be attributed in a measure to its reported defeat at the above-named Convention is another question. But leaving the traditions of those ancient times, and passing by what may be termed the dark ages of our country, let us hasten to the time of the dawn of Welsh literature, which we must take as our guide in the treatment of the present subject.

The first Welsh book was printed in 1546. It was a small book. It contained only the Welsh alphabet, the calendar, the Creed, the Lord's Prayer, the Ten Commandments, and, strange to say, a list of the then prevailing sports. It is a sad reflection that down to the middle of the sixteenth century the Welsh people had not been

supplied with the holy Scriptures in their own language. There is evidence that certain portions of the Bible had been translated into Welsh long before that date, and there can be no doubt that many copies of the same had from time to time been written out. But by the time we are now referring to, through the ravages of civil wars and from other causes, not a trace of such manuscripts was to be found throughout the country. Once, however, a beginning was made, it was not very long before the whole of the sacred volume was rendered into Welsh, and also printed in that language. In 1551 the lessons from the Scriptures ordered to be read in the churches were printed in Welsh, and after some time the litany. But happily the Welsh Testament appeared in 1567, and in 1588 the whole of the Bible together with the Apocrypha. Thus, at last, the entire Word of God came into the possession of the Welsh people in their own tongue. Until that had taken place Welsh theology could not make any progress. For what nature is to the scientist, the Bible is to the theologian. The Word of God is the source from which he draws his materials; and it is also his final court of appeal.

Even before the close of the sixteenth century a Defence of the Faith of the Church of England was published. It

**Bishop
Jewel.**

was originally the work of Bishop Jewel, and written in Latin, from which tongue it was translated into Welsh by one Morris Kyffin, a poet of some repute. We take it that this must be the first piece of Apologetics in the Welsh language. The same year, 1594, what seems to be a devotional work

made its appearance, translated from the Dutch by Coverdale, and then by one Hugh Lewis into Welsh, under the title of the "Spiritual Pearl," teaching every man to love and embrace the Cross.

As we enter the seventeenth century we find much greater literary activity, and the gradual advance of theology. That century opened with a work on Prayer, and a few years later appeared Prideaux's "Doctrine of Prayer," translated, it is supposed, by William Salesbury. Near the same time an attempt was made to give a metrical version of the Psalms to be sung in the churches of Wales. In 1606 the "Book of Homilies" was printed in Welsh, which is supposed to contain the doctrine of the Church of England at the time of the Reformation. Four years subsequently there was published a "Summary of the Teaching of the Church of England." "A Sermon on Repentance," and a small work on the "Way to Heaven,"

both translations, appeared in 1629. The translator was the Rev. Robert Lloyd, Vicar of Waen, Denbighshire. It may be interesting to quote from the preface as it is given in Rowlands' Bibliography:

"Can it be difficult for thee, reader, to spend time in this work? It will not be necessary for thee to lose any time to thy detriment, or that may hinder thy worldly occupations in their due season; the night is long in winter, and the Sundays and the holidays long in summer; give up the places of amusement, the public houses, and the football, and thine own concerns; do these things moderately on thine own days, if there be occasion; but serve God on

His own day ; or else He will be angry with thee, and whither shalt thou escape from Him? And art thou not able to read Welsh, nor any of thy family? O what shall I say to thee, but may God help thee; how canst thou serve God, and not be able to read His Word? Learn as soon as thou canst, and let others learn from thee. I will undertake to put any young man willing to learn on the way to be able to read, after taking some pains with him for one week. And what is that in comparison with the good which may follow? "

The style is simple and homely, and the matter perfectly plain, but it is evident the writer is bent on doing good to his fellow-countrymen. Much needed to be done. There were not many who could read. The love of pleasure was the ruling passion, and morality was at a low ebb. This may account for the character of the religious literature of the period. Every man with a serious mind, having the good of his country at heart, if he undertook to write, would aim in the first instance at improving the morals of the nation; but this was done without taking into view the alone effectual means whereby man's life can be truly and permanently changed.

In the year 1630 Bishop Bayly's "Practice of Piety; directing a Christian how to walk that he may please God,"

was brought out in Welsh. Bayly was a
Bishop native of Carmarthenshire, and was educated
Bayly. at Oxford. He held the living in Evesham, and was preferred to St. Matthew's in London, and also became chaplain to King James I. On the 16th of December, 1616, he was consecrated Bishop of Bangor, where he

died and was buried Oct., 1631. He wrote his "Practice of Piety" in English. It became a popular book, and passed through nearly forty editions by the close of the eighteenth century. There is one very interesting fact in the history of the book. It fell into the hands of John Bunyan, and was the means of influencing his mind for good and of preparing him to be the author of "Pilgrim's Progress," the Christian's best guide after the Bible on his way from the City of Destruction to the heavenly Jerusalem. The book was translated into Welsh by one

Rowland Vaughan, of Caergai, near Bala.
 Rowland Vaughan. Nearly all the books that had previously appeared in Welsh were translations. But

while the "Practice of Piety" was first written in English and afterwards rendered into Welsh, we are entitled to speak of it as a Welsh book, inasmuch as its author was a native of Wales and became a Welsh Bishop.

This is one of the old Welsh books which Dr. Lewis Edwards immortalised in his "Literary Essays." It was

"Practice known only to a few fifty years ago, before his
 of Piety." article thereon in the *Traethodydd* of 1848, and
 four years before the publication of Rowlands'

Welsh Bibliography, which first appeared in a series of articles in the *Traethodydd* of 1852 and 1853. Dr. Lewis Edwards's estimate of the book is thus given :

"We consider it a good, useful book ; but on no account equal to several written originally in Welsh, such as the 'History of the Faith,' by Charles Edwards, and the 'Book of the Three Birds,' by Morgan Lloyd. There is nothing in it that may be called genius. It is vain to search in it for a single expression which strikes the mind

as with an electric shock, penetrating through every passion and faculty, till it makes the soul all afire with feeling. But its greatest defect has not been named. It contains no clear and satisfactory answer to the question, 'How shall a man be justified before God?' It does not give enough place to the work of the Son of God for sinners, nor to the work of the Spirit upon sinners. In this it is like most of the books held in high esteem by the Welsh a century ago; although it is not so deficient as most of them, such as the 'Imitation of Christ,' by Thomas-à-Kempis, 'The Whole Duty of Man,' and Jeremy Taylor's 'Holy Living.' According to these works religion was very little more than morality and formality. True they furnish us with many prayers for various occasions; but when the necessity for the work of the Spirit is lost sight of, prayer is little else than a form; because for what purpose shall we pray and what shall we pray for, if the sovereign grace of God is excluded from our system? What wonder is it then that these books were so ineffectual in reforming the country? The object was to make the fruit good without changing the nature of the tree; and the natural consequence was, that Wales, according to the testimony of Griffith Jones, Llanddowror, was becoming more irreligious from year to year. We do not blame them for treating so much of practical religion. Too much cannot be said against the rampant corruptions of the age, and to nurture holiness of life. But we blame the religious people of that age that they did not place other books in the hands of the people, to show the lost state and the wickedness of man, and God's gracious plan to raise him from his sinful and miserable condition. As a companion to Luther on the

Galatians, Dr. Bayly's work may be very profitable. Although there are strong reasons for believing that there was no essential difference between him and Luther in his views on justification by faith and the necessity for the work of the Holy Spirit, he has left us to make that inference only through occasional hints. The practice of godliness was his subject, and to that he adhered almost exclusively, except in the first chapters, where he speaks of God and His attributes, of the misery of the wicked, and the happiness of the godly."

Though the work of Bishop Bayly bears the grave defect above mentioned, it has the merit of being the first book in Wales which contains anything like an approach to a systematic treatment of theological and ethical truths. Also the translation by Rowland Vaughan proves how easily and well the Welsh language lends itself to the expression of theological ideas; it has ample roots and terminations for the formation of suitable terms for the purpose without borrowing, as the English has had to do, from other languages. As it may have been observed, the book does not by any means cover the whole range of theology, but it deals with its most fundamental subject, the Being and Attributes of God—which is theology proper. And by placing this subject immediately before the treatment of the practice of godliness, the author recognises the position, that the existence of God is the ground of morality. As an example of his theological teaching, let the following be taken :

"The Persons of the Godhead are either the Father or those who are from the Father. The Father is the first Person in the glorious Trinity, without receiving His sub-

stance or beginning from any one else, but from Himself, generating His Son, and together with His Son from everlasting sending His Holy Spirit. The Persons which are from the Father are those who, because of their personal essence, have from everlasting all the substance of the Godhead imparted to them from the Father. And these are either from the Father alone, such as the Son, or from the Father and the Son, as the Holy Spirit. The Son is the second Person in the glorious Trinity. And the only begotten Son of His Father, not of grace, but of nature; receiving His essence from the Father alone, and the whole essence of His Father by eternal generation, and together with the Father sending the Spirit. With respect to His perfect substance, He is from Himself; but with respect to His Person, He is from His Father, through eternal generation. Because substance does not beget substance, but the Person of the Father generates the Person of the Son, and so He is God of God, receiving from His Father the beginning of His Person and His Order, but not the beginning of His substance and time. The Holy Spirit is the third Person of the blessed Trinity, proceeding and being sent from the Father and the Son alike, by eternal and unlimited spiration. Because as the Son receiveth all the substance of the Godhead by generation, likewise the Holy Spirit receives it entirely by spiration."

Truly great is the mystery of the Godhead! As we dwell on the wonderful profundities, we cannot but adore the Triune Jehovah. Yet we gratefully recognise the efforts of the human mind to realise and to state the order and distinctions of the Persons of the holy Godhead. How far it is safe and right to seek to penetrate into these incom-

parable mysteries it is difficult to say. But clearly every such attempt should be made with deepest reverence, and every care must be taken to follow the guidance and language of the sacred Scriptures. Dr. Bayly did not depart from this rule, and he was evidently careful to emphasise the perfect co-equality and co-eternity of the three Divine Persons, Father, Son, and Holy Ghost; in whatever order the mind is able to regard the Divine Persons in their mutual relations, and whatever distinctions may be recognised as existing between them, all the properties of God belong alike to each of the Persons in the holy Trinity. The Divine attributes are divided into two classes, the nominative and the essential. The former include the names ascribed to God, such as Jehovah, Jah, Kurios, Elohim, El, Shaddai, Adonai, Abba. The essential attributes are subdivided into those which are incommunicable, such as infinity, eternity, and immutability; and those which may be shared in by creatures, such as life, understanding, will, power, and greatness. Under the head of the will of God are included justice, mercy, goodness, truth, patience, and holiness.

Our reference to the "Practice of Piety" cannot be complete without quoting a few illustrations of its sound moral teaching: "Let thy heart and speech go together in honesty and truth; abominate in thyself the hypocrisy and deceit which thou hatest in another; or God will abominate thee for it. * * * If thou understand that thou hast erred, do not be stiffnecked and abide in thy fault. Meditate, therefore, upon three things; that is, to understand well, to speak well, and do well. And when thou meetest with the children of God, be sure to gather some

good from them, learn from them all that thou canst of goodness, and impart to them all the good things that thou knowest. The more good thou wilt teach others, the more good God will teach thee. * * * Beware of believing all that is told thee, and do not say all that thou hearest ; for if thou dost, thou shalt not long have true friends, nor ever want grievous troubles. * * * Make no mockery of the weakness of another ; remember thine own weakness. Take great care for three things : first, that thy pleasure be not opposed to true religion ; secondly, that it be not against perfect love ; and thirdly, that it be not contrary to chastity. And then be as joyful as thou likest, only in the Lord. Rejoice not at the fall of thine enemy, because thou knowest not what shall be the manner of thine end. But rejoice more at seeing the reformation of the worst man, than at his punishment. Hate no man, lest he be an object of Christ's love : He will not have thee hate whom He loves ; Christ loved thee when thou wast an enemy to Him. * * * Finally, be seemly in thy praises, merciful in forgiving, faithful in promising, liberal in rewarding a good turn without making the acknowledgment of virtue the reward of favour."

The next work we have to speak of is the " Book of the Three Birds " by Morgan Lloyd, which was first published

"The Book in 1653. A new edition of this remarkable of the production was issued in 1893 by Isaac Three Birds." Foulkes, of Liverpool, with a Preface by the Rev. Owen Jones, B.A., Llansantffraid, near Oswestry. Since then an able and appreciative review of the book has been written by Professor Young Evans, of

Trevecca College, for the "Monthly Treasury" of 1895, in which he aptly puts it that the author "knit together a history of the times, a body of theology, a devotional treatise, and an evangelical sermon of exhortation and Christian experience." The book is in the form of a conversation between the Eagle, the Raven, and the Dove. The first is supposed to represent Oliver Cromwell, who was at the time Protector of England; the second, the defeated Episcopalian Church; and the last, the Puritans, the fathers of Welsh Protestantism and our Free Churches. But as Dr. Lewis Edwards lays it down in his masterly Essay on the Writings of Morgan Lloyd, and he is followed by Professor Young Evans, there is an ultimate reference to the truth, to the power of evil, and to conscientious intelligence as it were mediating between the parties; or in other words, to the principle of justice and government, the Christian Church and the power of evil. Inasmuch as the writer handles his various subjects with the freedom of the conversational form, nothing is systematically presented. The only matter with which we are now concerned is the theology which comes out in the conversation. But before we proceed to deal with it, we must give a brief outline of the history of the author of the "Book of the Three Birds" (*Llyfr y Tri Aderyn*).

Morgan Lloyd, or rather as the Welsh always called him, Morgan Llwyd, was born in the year 1619, at the farmhouse of Cynfael, in the parish of Maentwrog, in Merionethshire. He received a good education, and it is supposed he was brought up to be a lawyer. He was residing at Wrexham when he was converted under the preaching of Walter Cradock,

**Morgan
Lloyd.**

which took place in 1634 or the following year; and thus he was brought to God at an early age. Whatever might have been the plans for his future, a new direction was now given to his life. Wales had not received much benefit from the Reformation; the Church, though nominally Protestant, continued Popish in her teaching and practice. But there were noble exceptions. Penry, Wroth, Erbury, Cradock, Vavasor Powell, and Pritchard of Llandovery, did much evangelistic work, and otherwise laboured for the benefit of their fellow-countrymen, chiefly in South Wales; and Morgan Lloyd arose to be the pioneer evangelist of North Wales. At the time of the disputes between Charles I. and his Parliament, which ended in civil war and the execution of the king, the itinerating preachers were greatly exposed; for while they were encouraged by the Parliamentary party, the great majority of the Welsh people were Royalists. After the breaking out of the war in 1642, the evangelists, and Morgan Lloyd among them, were compelled to escape into England.

But in 1649 Lloyd was appointed by Parliament one of a Commission to enquire into the state of the Church in North Wales, with power to remove unworthy and inefficient clergymen. It is thought he had already settled down at Wrexham, and remained in that town during the Protectorate, and more or less regularly officiated at the Parish Church, if he was not actually its minister. He travelled much and preached with great power, and was the instrument in founding the earliest churches in North Wales outside the pale of the Established Church. One of his contemporaries thus writes of him: "Morgan Lloyd was a man of such character that it is difficult to

say anything too great or too good of him. He was noted for his love for his fellow-countrymen, to whose spiritual good he entirely devoted himself, for which he was so competent, inasmuch as he was the most thorough and sincere Welshman and the most eloquent orator that perhaps ever was in the ministerial office, which proved no hindrance to his freedom of utterance in the English language. He excelled in the fruitfulness of his imagination, in the power of his memory, in the early development of his faculties, as he was only forty years old when he died." His death took place June 3, 1659; his remains were interred at Rhosddu, near Wrexham.

He wrote several books between 1653 and 1657, all of which were either translations or adaptations, with the exception of his best and greatest work, the "Book of the Three Birds," which is an original Welsh book, and displays the great originality of the author. We have already stated that it is written in the form of a conversation between the Raven, the Eagle, and the Dove. It is the Dove which gives forth the theology of the book, and mostly in answers made to questions put by the Eagle. Let us now quote a few examples of the Dove's theological utterances :

"I have yet a great deal about the Scriptures and the souls of men, the ark of the testimony and the rising of the day star, the Sun of righteousness and the day of judgment, the end of this world, the beginning of the world to come, the nature of God and the nature of man, heaven and hell, and many other matters" (p. 2). Here is a suggested order of theological subjects, beginning with the Scriptures. It is noticeable that the nature of God comes late in the

list. Whether the author intended this list of subjects to be an outline is not certain; but it is evident he does not regard the enumeration of subjects as complete. As it is, we cannot but look upon it as an indication of the order in which the subjects comprehended in theology should be taken. To begin with the nature of God is to start, so to speak, at a great distance. It has been maintained that we ought to start with the fact that Jesus Christ came into the world. That certainly is nearer to us. But to begin with the Scriptures is a still nearer starting point, and it means going at once into the field where the materials for theology are to be found, as the materials of physical science are to be gathered in the world of nature. The first thing that meets us in the Scriptures is the story of the creation. The question as to the length of the days in the first chapter of Genesis is thus disposed of early in the "Book of the Three Birds": "The world was made in six days, and there was rest on the seventh day, saith Moses; and one day is as a thousand years with Him who inhabiteth eternity, and a thousand years as one day, saith Peter" (p. 3). The creation of all things is ascribed to the will of God, actuated by love and accompanied by power. The unity of will and love and power in the Divine Mind, and their joint and mutual action, the writer calls the alphabet of the deep secret of election. The Dove is represented as unwilling to say much on these subjects in the presence of the Raven. Hence "the body of theology" in the book is to be found later on, when the Eagle and the Dove have all the conversation to themselves. It is to be observed that the Dove is spoken of as Noah's dove. Noah is made to represent the Divine Being, and the ark

is the symbol of the Mediator. Hence the allegorical language used :

“ There is nothing that can save man but the Ark which Noah made, namely Jesus, Emmanuel—God with us in the flesh ” (p. 36). “ There is salvation in no other name, but in His name, without whom no man can stand. * * * But shall any one know that he is in the Ark, planted in the Saviour, inasmuch as the greatest number are without Him? If thou hast the true spirit ruling within thee, he will shew unto thee thou art saved. And without him neither promise, nor sign, nor ordinance, nor angel can give the assurance. But how shall the true spirit be known? By his heavenly fruit in the thoughts and words and actions. It availeth not to utter words in this matter; but he himself sealeth with the conscience. And such as are in the Ark know that they are in it, and it is easy to see another outside it ” (p. 38). The writer had already explained that the door of the Ark is the wound in the riven side of Jesus, whence came forth water and blood; and being asked further what is meant by the window of the Ark, the Dove is made to reply: “ The light of the Holy Spirit, without which man is like a house filled with smoke and without a window to let in light. This light is like a window of crystal. The sun from heaven shines through it. But the blind does not see the window nor the light of the world. And no man can see God but through the Father, nor the Father but through the Son, nor the Son but through the Spirit, nor the Spirit but through Himself. He opens the window of heaven that a man may see what is in the breast and mind of the Lamb; He also opens another window in the heart that man may

see into himself, and to him the Scriptures also are open " (p. 40).

After some conversation as to the last things, the Dove is asked, Art thou not afraid to die? and the answer is, "No * * * Because another has died for me, and He is my Surety. And it is enough for me or for Him to die. * * * He died for all, and all receive benefit from Him for a time. * * * If He had not consented to die, the world would not have stood for a moment after the fall of Adam. The love of the Father in the Son smiles upon all, but the wrath of the Father and His august sovereignty forsake and frown upon many. So mercy and justice are one, and will have their ends. These do not disagree in God, but satisfy and live upon one another, like joy and sorrow in the same heart. The will of the Father is to save the sinner; but the eternal prompting is like fire, or like the potter. Deep is the root of this matter * * * This is enough for the prudent, and too much for the scornful. And as to the weak of understanding and who thirsteth in his heart, let him silently wait; the day is dawning, and the depth is opening to receive into its illumined secret the humble and careful" (pp. 47, 48).

We now pass on to quote some of the utterances of this book touching the Being of God. "There can be but One, who is unlimited; and He, because He is perfect, must be everywhere at the same time, and speaking to all always, hearing and upholding all things at the same time. It is not a part of Him that is here, and a part there, for He is not divisible into parts. But He is altogether, entirely and thoroughly in every place at the same time. Therefore Moses could talk with Him face to face, for the whole

Deity was before his eyes. But none can see this except the spiritually minded, as the sun cannot be seen except in its own light. Who is praying? or who is preaching? or who moving about in the world, and seeth that the entire Godhead, that is the great God, hath His entire eye upon him? and understandeth that where His love is, there is life and paradise; and where His wrath is, there is death and hell? This is the illimitable God, blessed for ever, resting in Himself, and unto Him be the praise everywhere for ever and ever. No man ought to mention His name without fear and trembling" (pp. 56, 57).

Many other quotations could be made. But let the above suffice. Besides that which relates to theology in the "Book of the Three Birds," it contains a great deal of matter touching practical religion. There can be no doubt the work is decidedly in advance of Bayly's "Practice of Piety." It gives prominence to the Person and death of Jesus Christ and to the work of the Holy Spirit, and emphasises the necessity of regeneration. The plan of the work and its allegorical style prevent the "body of theology" being symmetrical and complete. But the book will always be recognised as one of the classics of the Welsh language, and as a substantial contribution to the theology and the religious literature of our country. An issue of the whole works of Morgan Lloyd is now being published, edited by the late and much lamented Mr. T. E. Ellis, M.P., as the first of a series of old Welsh books to be brought out by the Guild of Graduates of the University of Wales (Jarvis and Foster, Bangor).

As we have already seen, one of the prominent contemporaries of Morgan Lloyd was Vavasor Powell, a

laborious evangelist, a powerful preacher, and an able writer. In addition to the many notices of him which have appeared from time to time, a memoir has just been written by the Rev. David Davies, of Brighton, and published by Alexander and Shephard. He was born in the year 1617 at Knucklas, in Radnorshire, a little over two miles to the west of Knighton. He was first educated by an uncle, Erasmus Powell, of Clun, and afterwards sent to Jesus College, Oxford. Returning from the University, he joined his uncle at Clun, in Shropshire, as reader, or curate, or schoolmaster. For a time he took a leading part in the prevailing sports and was a companion of drunkards. But it was not long before he was born again. His conversion was deep and thorough; he went through severe mental struggles, until about four years after his conscience was first awakened, he was brought into a state of peace, and it became manifest that he was truly a new man in Christ Jesus. He soon gave proof of his real conversion by his great earnestness in doing good to others, especially by preaching the Word of God to his fellow countrymen, whenever opportunity was given him; and he was able to preach in Welsh as well as in English.

On account of persecution he was compelled, like many others, to make his escape into England. For a short time he ministered to a congregation at Dartford, in Kent. As soon as the Civil War was over, at the urgent request of his old friends in Radnorshire, Powell returned to Wales, and gave himself incessantly to evangelistic labours in various counties of the Principality, often preaching as many as twenty times in a week.

In 1649 we find him preaching in London, first before the Lord Mayor, Sheriff, and Aldermen, and afterwards before Parliament, the subjects respectively being "God the Father glorified," and "Christ exalted above all creatures by God the Father:" both sermons were printed. But his chief business in London at that time was to assist in getting through Parliament an Act for the better propagation of the Gospel in Wales. Under that Act Vavasor Powell was appointed a Commissioner to carry out its provisions. In the year 1651 he was re-baptised by immersion, an event which created no little stir and proved a considerable impetus to the growth of the Baptist denomination.

At the Restoration, in 1660, he was one of the first to be persecuted; he was arrested and imprisoned first in the Fleet Prison, and afterwards at Southsea Castle, near Portsmouth. After seven years of close confinement he was released for a short time, but was again recommitted to the Fleet Prison, where he ended his days October 27th, 1670.

During his last imprisonment he enjoyed considerable liberty, which he diligently employed in preaching and writing. In proof of his great industry as well as attainments, Mr. Davies gives a list of twenty works composed chiefly by him, and among them a "Confession of Faith," and also a "New and Useful Concordance of the Bible." The only one of his works mentioned by Mr. Davies as being published in Welsh is his "Saving Faith." But Rowlands' Bibliography leads us to infer that his "Concordance of Scriptures" was published in Welsh, and in the same year as the "Saving Faith, or the Candle of

Christ," namely 1653. Mr. Davies, of Brighton, informs us that this was a Catechism, and not a Concordance; and that he has never heard of a Welsh edition. Also his autobiography, the account of his life and death, and his "Confession of Faith," were translated into Welsh by one D. Richard, and published by J. Ross, Carmarthen, but not till 1772.

Let us now look at this "Confession of Faith." It is prefaced by a few observations respecting the Holy V. Powell's Scriptures. The Scriptures being the writ-
"Confession ten Word of God are complete and faithful.
of Faith."

Not only the letter but the meaning of Scripture must be taken as Scripture. The Scriptures were written chiefly to the glory of God, and also that men may be enlightened and converted and comforted, and have hope of life eternal. They contain milk for the weak and meat for the strong; and also the alone rule of faith and obedience. These observations are supported by numerous references to passages of Scripture. Then follow the doctrines, which are taken from the Word of God. The "Confession" begins with the Being of God: this first article includes the doctrine of the Trinity, distinguishing the Father as begetting, and the Son as the begotten of the Father, and the Spirit as proceeding from both. Then follow the articles touching the Son and the Holy Ghost. The next three articles relate to the Divine Purpose, Election, and Reprobation. On the last of these three subjects the "Confession" reads: "Such as were not chosen unto salvation, angels as well as men, were appointed of God (unto the glory of His Sovereignty and Justice) from of old unto damnation, to be dealt with

according to the righteousness of God for and according to their sins." This is all that is said on this solemn subject. The closing words "for and according to their sins," are doubtless a modification of the substance of the article, and fitted and possibly intended to answer objections against the doctrine. Then follow brief statements as to Creation, the Fall of man, and the Promise of salvation. The tenth section treats of the Lord Christ and those who are saved through Him, and is more extended than the previous articles of the "Confession:" it speaks first of the pre-incarnate appearances of the Messiah, then of the types foreshadowing Him and of the prophecies that went before Him, which according to the narrative of the Gospel were all fulfilled; then it states the nature of His death as an offering unto God the Father through the eternal Spirit, and making satisfaction for the sins of all previously and afterwards to be saved, thereby reconciling them unto God and obtaining for them an everlasting deliverance. The intercession of Christ for His people is also asserted, and that through His mediation alone man's entire salvation takes place. Then justification and justifying faith are spoken of, and adoption and regeneration, and redemption from the curse of the law. The subjects which afterwards follow are the Two Covenants of grace and works, Perseverance in grace, the Certainty of salvation, Growth in grace and good works. The article on Baptism then comes: immersion is held to be its mode, but it is allowed that this is a subject on which there may be diversity of opinion. This article is followed by one on Churches and Ecclesiastical Assemblies, holding the Congregational principle; and by another on Church Officers, deaconesses being included.

It is then that the article on the Lord's Supper comes in, and not as is usual immediately after that on Baptism. Preaching, Prayer, Discipline are treated, and the "Confession" closes with articles on State Officers, the Anti-Christ, and the Conversion and Restoration of the Jews. The doctrine of the last things is not touched. There is an appendix setting forth the marks of a true Christian, thirty-nine in number, beginning with the conviction of sin, and ending with self-examination. And there is a second addition in which the baptism of believers is upheld.

Such, then, is a brief outline of Vavasor Powell's "Confession of Faith," which, doubtless, reflects the character of his preaching. Its statements of doctrine are clear and concise; and the utmost care is taken to place every tenet held on a Scriptural basis. As a compendium of theology it is a decided advance upon every thing that had as yet appeared in Wales, at least produced by a native of the land. Several translations of English religious books were made at that period, the chief of which perhaps was that of the "Westminster Assembly's Catechism," dated 1664, and with the "Assembly's Catechism" were published also the "Thirty-nine Articles of the Church of England."

In the year 1671 another Welsh book of great interest made its appearance, under the title of the "History of the True Faith," that is, of the Christian religion. The author was Charles Edwards, of whom but little is known. He seems to have spent much if not most of his time in England. But he never lost his love for his native country, and gave full proof of his patriotism as well as of his

ability and attainments, by writing in Welsh the work we have just named, and which in the course of six years passed through three editions.

The first chapter in the book is a geographical survey of the world. It must have been up to date when it was

**"History
of the
True Faith."**

written; and even now it is excellent reading. But at the beginning of the second chapter the writer commences his historical task, and he starts at the beginning, and goes back to the very root and font of the Faith in the mind and will of God. These are the opening words: "Before the foundation of the world the Blessed Lord preordained to make His elect blessed through Christ; as rich men desire to have children to inherit their possessions, so God willed to create men and angels to impart His great goodness unto them, and to receive spiritual service from them; 'the Father seeketh such to worship Him.'" In these words we see that Charles Edwards had the true instinct of a theologian. The doctrine of predestination and election cannot be more felicitously expressed. Then the progress of the Faith or true religion is rapidly traced through the narrative of Bible history, and sometimes with suggestive comment. As an instance of the latter, note the following: "Now the Lamb of the Passover was appointed in commemoration of the deliverance from Egypt, and as an intimation or type of Christ, and therefore He is called the Lamb which taketh away the sins of the world. By faith the people passed through the sea, wherein they were baptised, and children among them." These last words evidently were intended as an argument in favour of infant baptism. The history is brought down

to the time of Christ in three chapters ; and after that we have an outline of Church History. Several chapters are given to the history of religion among the Welsh, from the earliest times down to the date of the Protestant Reformation.

The writer then proceeds to consider the certainty of the truth of the Christian Faith. The arguments advanced are varied and numerous: Its priority and ancientness, its breadth and applicability to thoughts and words and actions and all circumstances, its aim to glorify God and to befit men for that purpose for ever, the authority of Christ's teaching, the Divine preservation of the Scriptures, the success of the Gospel in the world in the face of such hindrances, the transpiring of events according to the predictions of the Scriptures, the fearful vengeance that has befallen those who resist the Word of God in every age, there cannot be such confirmation of any other ancient writings, the great profitableness of the Christian religion, the Gospel is not a deceitful invention of man or of angels, the vast number of witnesses in its favour from all countries, God's own witness to the Scriptures by miracles which were performed by the prophets, by Christ and His apostles. It is further argued that the nature of man and the works of creation prove the existence of God, and likewise the character and steadfastness of His people. And the writer makes his final appeal: " If thou art still doubting, I will say to thee, as Philip to Nathanael, ' Come and see.' As creation and providence convince thy reason, the work of regeneration will thoroughly convince thy heart, and will write the law therein, if thou wilt not reject it. If thou dost not believe that the doctrine of the faith is

sweet and wholesome wine, by seeing others desiring it and cheerful after partaking of it, prove it thyself, and thou wilt say the same thing. Wash the weak eyes of thy mind with the tears of repentance, and they shall be clearer, and thou wilt perceive the will of God more distinctly, and thou shalt see the Sun of Righteousness in His own light." Thus the external are confirmed by the internal evidences of Christianity. Then follows a chapter on the Virtue of the Faith, as completely overcoming corruption and sanctifying the believer. Thus we find that Charles Edwards combined in a remarkable degree the Bible historian and chronologist, the theologian and apologist; and his book must be regarded as a fresh starting point in the religious literature of Wales.

Before the close of the seventeenth century Quakerism was introduced into Wales, and planted itself in many places. This was a phenomenon of religious life rather than a factor in theology. But in 1693 and 1694, according to "Rowlands' Bibliography," there appeared two books against Socinianism, written by one Dr. Jonathan Edwards, of Wrexham. This may suggest that Unitarianism also was becoming known in Wales, although as yet it had made no place for itself amongst the Welsh people, neither did it succeed in so establishing itself for nearly a century later. It has, however, been observed that Welsh thought was then more liable to be influenced from England than at the present time. And as a matter of fact there were about the time we refer to, or shortly afterwards, certain doctrinal tendencies which looked in the direction of Unitarianism. For as early as 1726 an Arminian Church

was founded at Llwynrhydowen, near Llandyssul, in Cardiganshire, which afterwards became Arian, and is now and has been for many years Unitarian.

Before we close this chapter we must make reference to the well known and popular work of the Rev. Rhys

Vicar Prichard, Vicar of Llandovery from 1602 till his death in 1645, the title of which is the "Candle of the Welsh" (*Canwyll y Cymry*), consisting of a large number of poems on a great variety of subjects. In the light of this Candle we are enabled to see very clearly the moral and religious condition of the Welsh people in the first part of the seventeenth century. Mr. Prichard was greatly moved by the state of things which he saw around him, and remembering the special taste of his fellow-countrymen for poetry, he adopted that form for presenting his thoughts and teaching. He was, however, first a preacher, and is reputed to have been the most popular preacher of his day; he drew large congregations not only at home, but at Llanedi, Carmarthenshire, and Llawhadden, Pembrokeshire, both of which livings he held; and at St. David's, he having been appointed Chancellor of the Cathedral. But he was also a poet. A recent writer, namely, Dr. John Watson, in his "Cure of Souls" says, "He cannot indeed be a theologian unless he be also, in spirit, a poet; for poetry and Christianity live and move and have their being in the same region." At the same time Vicar Prichard was not a slave to the forms of poetry; his first object was to make the matter plain and to present it in a manner fitted to strike and stick; and this he eminently succeeded in doing. His

descriptions, therefore, are telling, and his moral teaching forcible.

But what of his theology? We answer in the words of the late Dr. Roger Edwards, of Mold, which we find in the *Traethodydd* of 1846: "As a divine, we find his views are strong and clear on the chief subjects of the doctrine according to godliness. He has very excellent compositions on the attributes and providence of God, on the person and mediation of Christ, the privileges of saints, heaven and hell. His poems on Election, Original Sin, Free Will, Perseverance in Grace, and other matters, prove him to be a sturdy Calvinist. But his creed gave no countenance to Antinomianism. * * * We find him also resisting the errors of the Papacy, the old leaven which at that time had not been cast out from Wales, and with which we are now sought to be leavened. With happy skill he exposes the folly and unscripturalness of the doctrine of purgatory, prayer for the dead, the intercession of saints, and other tenets of antichrist."

The work was first published in 1646, the year after the author's death, and a second edition was issued in 1672.

"The Candle of the Welsh." As Peter Williams says of it, it contains the cream of the Scriptures; and it is acknowledged to have been the means of doing much good. It is still a popular book, perhaps more so than any other work prior to the eighteenth century, not even excepting the "Book of the Three Birds;" and it will ever remain, not only as having a historical value, but as a contribution to the theology of Wales. In the edition of Vicar Prichard's Poems published by Mr. W. Rees, Llandovery, in 1841, after an opening address to his fellow-

countrymen, he gives an exhortation to hear and read the Word of God—an exhortation full of high sentiments and sound ideas respecting the holy Scriptures. Then follows a description of the miserable state of man through sin ; then an account of the birth and death of Jesus Christ our Saviour, and Christ is set forth to be all in all—" the alone Mediator, reconciling us to the Creator ; none but Christ Himself can reconcile God and man. Christ is King, Christ is Priest, Christ is Prophet, Christ is Saviour, Christ is Shepherd, Christ is Judge, Christ is our Head and our Redeemer." And with many such expressions does the poet-preacher exalt Jesus Christ as the Son of God and the Saviour of sinners. To prove his faithfulness to the Calvinistic view of Christian doctrine, we find his expression of thankfulness for election : " Before the creation of earth and heaven, of Thy grace and favour in Christ, Thou didst early elect me to be one of Thine own children." Still more pronounced are his utterances on Perseverance in Grace : " God is almighty, good, and unchanging ; He will accomplish that which He hath purposed, He will not lose one of those whom He elected. It is impossible that one chosen of God Himself be lost ; the world and the devil cannot snatch anyone from the hands of the Shepherd * * * God wrote before the beginning of the world the names of His saints in the book of life ; the devices of Satan cannot erase one of their names." It will be thus seen that Vicar Prichard was strong in doctrine, even as he was noted for being a sturdy moralist.

CHAPTER II.

1700—1769.

THE first incident in the history of Welsh Theology in the eighteenth century was a re-issue of the “Westminster Assembly’s Catechism.” This appears to be the fourth edition of the Welsh translation of that symbol. It was the Shorter Catechism, which contains a concise statement of Christian doctrine; but we observe that a considerable portion of it is given to questions and answers on the Ten Commandments and the Lord’s Prayer. In the same year, that is 1701, a translation of Jeremy Taylor’s “Holy Living” was printed; and it is interesting to add that the author wrote the work during his stay at Golden Grove, in Carmarthenshire. The translator was Ellis Wynne, and the book was printed in London. A great number of translations of English writings appeared in subsequent years. It would be tedious to mention them all, and it would add but little to our present purpose.

In 1711 Elisha Cole’s work on the Sovereignty of God was published for the first time in the Welsh language. There was considerable discussion on the subjects of Election, Redemption, Effectual Calling, and Perseverance in Grace in the Congregational, Presbyterian, and Baptist churches of South Wales at that time. It was at a Baptist Association that the publication in Welsh of Cole’s work was first urged and decided upon. And the same Associa-

tion, in its meeting at Llangloffan, Pembrokeshire, in 1729, passed a resolution that a second edition of that work should be issued, and also that a Welsh translation of Keach's Catechism should be made and printed, inasmuch as Arminian doctrines were disturbing the Baptist churches. The Welsh Baptists were and continue to be sturdy Calvinists, and we are informed by the able historian, the Rev. J. Spinther James, of Llandudno, that they excommunicated twelve churches in 1799 because their teachers inclined towards Arminianism. The observation has been made that Keach's Catechism was the means of sustaining the orthodoxy of the great majority of the Baptist churches in Wales. It could not, however, have been the only means; some credit must also be given to Elisha Cole's "Essay on the Divine Sovereignty" for that result, as well as to other influences which may be named. But we venture to think that the chief cause which operated to save Wales from drifting into Arminianism and Arianism, and finally into Socinianism or Unitarianism, was the Revival of Religion which began in 1735 through the evangelistic efforts of Howell Harris, of Trevecca, and the powerful preaching of Daniel Rowland, of Llangeitho.

Notwithstanding all the religious books which appeared during the first thirty-five years of the last century, it is universally admitted that the Church of England in Wales was at a low ebb at the dawn of the Methodist Revival. It was within the pale of that church, however, the revival began; but it was not encouraged, still less fostered, except in few instances, by the clergy, and ultimately most of the leaders of the great spiritual movement were

either compelled to separate themselves, or were expelled from the Episcopalian community. Such a state of things was not advantageous to the progress of theology. On the other hand, we read in Dr. Owen Thomas's account of Theological Controversies in Wales: "During the last century the ministers of the Established Church, at least in North Wales, as it is sad to think, paid but little attention to any doctrine; and so far as we are able to gather, the few who did take interest in such matters were disposed to embrace Pelagian views—Arminianism, at least, in its lowest and narrowest aspect, without any of the elements in it which characterise the Gospel as a plan of grace. There were a few exceptions, such as Mr. John Morgan, Curate of Lanberis, and others. But the body of them were without thought or care as to the 'first principles of the oracles of God.' Some of these clergymen occasionally used the Press to defend the church, and especially to attack those who were leaving it, and in particular in North Wales to attack the Methodists." Such effusions were no contribution to theology, and the state of mind from which they sprang was the reverse of conducive to the profitable study of the deep things of God.

The Free Churches of Wales also stood in need of fresh quickening into spiritual life. Even the late Dr. Thomas Rees admits "we have no account of any remarkably powerful revival in the first twenty years of the eighteenth century." Other authorities give a much more gloomy view of their condition than that which Dr. Rees would have us accept. But it is beyond all doubt, that at an early date in the last century some of those churches were disturbed by doctrinal controversy. As far back as 1707

the church at Henllan in Carmarthenshire was so agitated by an intemperate dispute, which lasted for years, between those who held low Calvinistic views or Baxterianism and those of its members who were high Calvinists. Dr. Rees further adds: "The state of things at Henllan, which caused this disturbance—the ignoring of the cardinal doctrines of the Gospel, the preaching of mere morality, lax discipline, and a leaning towards the Presbyterian form of government—seems to have more or less affected other neighbouring congregations at that time, and would most probably have pervaded all the Nonconforming churches of Wales unnoticed had it not been for this storm." Ultimately the controversy lay between Calvinists and Arminians, and the latter became divided into Trinitarians and Anti-trinitarians or Unitarians.

We have already stated that the first Arminian church in Wales was founded in 1726 at Llwynrhydowen, in the parish of Llandyssul, Cardiganshire. Its first minister was one Jenkin Jones, who had been a member of the Congregational church at Pantycreuddyn, near Llandyssul, and had entered Carmarthen College in 1721. That church is now Unitarian, and became so under its third minister, the Rev. D. Davies, Castell-hywel, who was an Arian, and whose pastorate began in 1767, but was not sole pastor till 1779. The author of the "History of the Parish of Llandyssul," Rev. W. J. Davies, now of Belfast, gives it as his view, that the church at Llwynrhydowen did not become purely Unitarian till the time of the ministry of the late *Gwilym Marles*, the Rev. William Thomas, M.A., who was an able man and an accomplished scholar, and was also an excellent Welsh poet; and that the first Welsh

Unitarian congregation was formed at Pantydefaid, near Llandyssul, in 1802. But the ex-chairman of the Unitarian Association, the Rev. Rees J. Jones, M.A., Aberdare, holds that the change at Llwynrhydowen must have taken place earlier, and in the days of Mr. Davies, Castell-hywel, who resigned his pastorate in 1820. We are informed by Principal Evans, of Carmarthen, that the Unitarianism of Llwynrhydowen, after the days of Mr. Davies, of Castell-hywel, was that of the Old School, which admitted prophecy and miracles; but since the ministry of Mr. William Thomas, it is that of the New School, which denies prophecy and miracles. This may serve as an explanation of the discrepancy which we have just recited. In any case it is made clear that Unitarianism did not make a place for itself in Wales till the early years of the present century. And while it has held its own in the south-eastern corner of Cardiganshire, it cannot be maintained that it has displayed any power of self-extension, the congregations other than those in the district just named being few and small and widely scattered.

It is interesting also to observe that the Congregational as well as the Baptist churches of Wales have long ago ceased to be disturbed by doctrinal controversy as they had been in the last century; and as to the old Presbyterian churches in Wales, they have mostly been added to the roll of the Congregational body, and their views of Christian doctrine generally may be said to be identical with those of the Welsh Calvinistic Church, which took its origin from, and the formation of which was the immediate outcome of, the Methodist Revival in Wales, and has become the modern Presbyterian Church of Wales.

There is a clear indication of the great earnestness which seized the minds of many persons about the time Rowland and Harris commenced their efforts to warn their fellow-countrymen to flee from the wrath to come in the title and subject of a book, which was published in 1736, "A golden chain of four rings, To draw Sinners to their desired Habitation. Or a brief consideration of the last four things, namely, 1 Death, the most certain. 2 The Judgment, the most minute. 3 Hell, the most awful. 4 Heaven, the most delightful." This book was printed at Shrewsbury for one Lewis William. In the following year a Welsh translation of Bunyan's "Grace Abounding" made its appearance. The pen of the Rev. Griffith Jones, of Llanddowror, was somewhat active at this period. This is the title of one of his writings: "A Call to the Throne of Grace, that we may not be Condemned before the Throne of Judgment; or Conversations respecting Prayer, containing Exhortations and Directions to pray God while we are in this world, that we may be certain of Grace and Mercy unto Life Everlasting in the world to come."

Griffith
Jones,
Llanddowror.

Another like sign of the wave of new life which was now passing over Wales was the appearance in 1739 of a translation of Mr. Daniel Williams's "Vanity of Childhood and Youth; wherein the depraved nature of Young People is represented, and Means for their Reformation proposed: being some Sermons preached in Hand Alley, at the request of several Young Men." These Sermons were first published in 1691, and are characterised by great earnestness and faithfulness. The treatment of the subject is clear, forcible, and full, and is evidently the work

of a master-mind. We must therefore pause here to give a brief outline of the career of the author.

Dr. Daniel Williams.

Dr. Daniel Williams was a native of Wrexham, and was born in the year 1644, and died in London in 1716, at the age of 72. It is possible, and highly probable, that at an early age he came under the influence of Morgan Lloyd, the author of the "Book of the Three Birds." He was religiously disposed from his childhood, and in his youth gave himself to much reading. At the early age of nineteen he was a fully accredited preacher. Shortly afterwards he removed to Ireland, was chaplain to the Countess of Meath, and minister of a congregation in Dublin. In 1687 he left Ireland and settled down in London, where he became the pastor of a congregation in Hand Alley, Bishopsgate Street, and arose to a position of great distinction and influence in the metropolis. He was twice married, and both wives brought him considerable wealth. He continued the studious habits which he had acquired in his youth, and gave himself also to writing. His Trustees published a collection of his works in three volumes, and as stated on the title-page, "by the appointment of his will." The terms of his last testament were of a most generous character. Among other things he founded six Scholarships at the University of Glasgow, the benefits of which a goodly number of past and present Welsh ministers have enjoyed, much to their advantage and usefulness. He also bequeathed an annual contribution to the funds of the College at Carmarthen. Dr. Williams gave his books to be the nucleus of a Library, and in his will made liberal provision for its maintenance and extension. It is now used largely as a lending library

by ministers from all parts of the country. It was for a long time known as the Red Cross Street Library, but is now placed in Gordon Square; and by this time has reached such proportions that the catalogue of its contents comprises three large volumes. Although Dr. Williams spent only the earlier years of his life in Wales, and never wrote anything in Welsh, yet in view of what has just been stated it will readily be admitted that not even an outline of the history of Welsh Theology would be complete without some reference being made to him.

The most notable of Dr. Williams's works is his "Gospel-Truth stated and vindicated, wherein some of Dr. Crisp's Opinions are considered, and the Opposite Truths are plainly stated and confirmed." The date of the preface addressed "to the Reader" is May 4, 1692. Dr. Crisp was an extreme Calvinist. We shall best understand the positions of both divines by giving an example or two of Dr. Williams' method of dealing with the points of difference; and hereby also we shall be able to appreciate his character and ability as a theologian.

The first chapter of the work deals with the state of the elect before they are effectually called. First of all the writer states what he considers to be the truth of the Gospel on the subject, that the elect shall surely be saved, but that they are not saved till they are effectually called. Then he states the error which he holds to be committed by Dr. Crisp, namely that at no time of their lives are the elect under condemnation and the wrath of God; and quotes the words of his opponent to prove that such was his view. In the next place it is shewn wherein the difference between them does not consist, and five points of

agreement are mentioned; the fact of election, that the elect are the objects of Divine goodwill while they are sinners, God's continued purpose to do them good, the fulness and merit of the atonement in their behalf, and the difference between the elect sinner and others as to what they shall be in time. Then follows the statement of the difference. One affirms that the elect are already pardoned and adopted to life, the other denies. Dr. Williams affirms that the elect while dead in trespasses and sins are the children of wrath as others, which is denied by Dr. Crisp. After that follows the confirmation of the truth by means of a series of arguments and testimonies; these latter are taken from the Westminster Assembly, the Congregational Elders, and Dr. Owen. Then the grounds of Dr. Crisp's mistake are given. And with that the chapter closes.

Another example of the same method relates to the question as to when our sins were laid on Christ. The sound doctrine on this subject is thus stated: "The obligation of suffering for our sins was upon Christ, from His undertaking the office of mediator, to the moment wherein He finished His satisfactory atonement. The punishment of our sins lay upon Christ from the first moment to the last moment of His state of humiliation." The error to be refuted is, that our sins were laid on Christ when He was nailed to the cross, and they continued on Him till His resurrection. Quotations are given to prove that such was Dr. Crisp's view: "This iniquity was laid upon Him at that instant, when He was upon the cross, and God nailed the sins of men to the cross of Christ." Both divines agree that the death of Christ and God's forsaking of Him were

the chief and completing parts of His propitiatory sufferings. But the difference is that Dr. Williams affirms our Lord's sufferings before death were propitiatory, which Dr. Crisp opposed. Then come the arguments and testimonies.

We confess that we are not carried away by all his arguments; and we cannot but feel that he does not perceive to the extent we might have expected, that there is a point of meeting between different aspects of truth which makes them harmonious. But the care with which he discharged his task cannot but commend itself; and he abundantly proves his skill in handling the Word of God. All his writings show that he had a vigorous intellect and ability to treat comprehensively any subject he might undertake. Perhaps the best view of his theology we can have is in the Catechism which he appended to his "Vanity of Childhood and Youth," and is contained in the third volume of his collected works. While we cannot claim Dr. Williams as a Welsh theologian, he belonged to Wales, and by his benefactions has contributed at least indirectly not a little to the advancement of theology in our country.

We now come to an interesting point in the progress of our subject, the first published writing of the first of the Welsh Methodist Fathers. It was a sermon by the Rev.

Daniel Rowland. Daniel Rowland, Llangeitho, having for its title "Spiritual Milk," and based on 1 Peter ii. 2. Not many original Welsh sermons had been published before this. Six years earlier, that is in 1733, Francis's Sermon, entitled "A Word in Season," was printed, in which the preacher defended the Calvinistic side of the controversy which was disturbing the

Baptist church at Hengoed, Glamorganshire. Another discourse on Cant. viii. 12, having for its subject the Reward of Faithful Ministers, by the same author, and preached by him at Llangloffan Association in 1729, to which occasion we have already referred, was published that same year by request of the Association. Mr. Francis was minister of the Baptist church at Newcastle-Emlyn. He died Feb. 4th, 1740. Very few other instances are given in Rowlands' Welsh Bibliography. But it has been stated in the previous chapter, that the "Homilies of the Church of England" were rendered into Welsh as early as 1606. And in 1709 a volume of seven English Sermons translated into Welsh made its appearance. The author was Robert Russel, of Wardhurst, in Sussex, and the translator one William Edwards. The subjects are, The Unpardonable Sin against the Holy Ghost, The Duty and Practice of the Saints, The Accepted Time, The End of Time and Beginning of Eternity, Joshua's Devotion to the Lord's Service, The Way to Heaven Manifested, and The State of Man in the World to come. These seem to have been popular discourses, for they passed through forty-nine editions, and a second Welsh edition was demanded. A few other occasional translations of English sermons were made.

It cannot therefore be said that Welsh Homiletic literature was either extensive or rich before the dawn of the Methodist Revival. There had been powerful preachers, and the character of their discourses as reflected in the works which have come under our notice must have been of a high order. But either they did not write their sermons extensively, or if they did, had not the means of

getting them printed; and what was printed of this order of literature has scarcely come down to our own times. By the present, however, we have a rich Pastoral Theology, mostly the creation of the present century, and, it ought to be gratefully acknowledged, the fruit of the unspent wave of religious revival which came upon our beloved Wales over one hundred and fifty years ago.

Happily we have a collection of Twelve Sermons, with other interesting writings, by Daniel Rowland, of Llan-geitho, edited with great care by the late Mr. Morris Davies, of Bangor, and published in Dolgelley in 1876. The sermons are strong compositions, well illustrated with Scriptural references, full of good thoughts, and bristling with striking applications: also throughout there is a good substratum of sound doctrine. These discourses abundantly justify the reputation of their author as a mighty preacher of the Word of God. We quote a few passages:

“When the Saviour of sinners was born, in the first place, He was made manifest, not to the great of the world, nor to the priests, the despisers of grace; but to poor shepherds: to shew that His grace is free, and able to reach the humblest of men” (p. 91). * * * “The Lord said, ‘Let Us make man in Our image,’ that is after the likeness in which God would come in the flesh; in this image He came to be seen of men, and thus man’s desire to see God is satisfied: for as He made the blind man to see by applying clay to his eyes, so He hath made us to see by putting on clay, that is our body” (p. 98). * * * “What is meant by anointing? There were two things contained in it under the law; First, That the anointed was predestinated or appointed unto that calling; so Christ

was purposed for the great work of man's redemption and salvation. He did not thrust Himself into the office, as an usurper. * * * Secondly, The anointing under the law indicated the fitness of the anointed for his office, that he was enabled with every grace and gift to fill it; so Jesus is called Christ, that is, Anointed. The graces and gifts of the Spirit were poured upon Him without measure. He was not weak, but mighty for the work of redemption" (pp. 111. 113).

In the sermon on the conversion of the thief on the cross the preacher says: "In this single act all the attributes of God shone, yea, they were manifest in a very glorious fashion, especially His wisdom, which made two things so opposite to meet so instantaneously. The Preacher saith, 'A time to be born, a time to die, a time to plant and a time to pluck up that which is planted, a time to kill and a time to heal, a time to break down and a time to build up, a time to weep and a time to laugh;' iii. 2, 3, 4. All these opposite things wisdom joined together; they appear here in the work which was done upon the thief. Behold he is born unto Christ, and dies unto the world; behold grace is planted in his soul, and sin is plucked out. As to killing and making alive,—behold the Son of God bears mortal wounds in His own body, and heals the thief; behold a body of death is taken down, and grace is built up; weeping and laughing at the same time, that is weeping for his sin, and laughing from joy at hearing the glad tidings of being with Jesus in paradise" (pp. 146, 147).

It is needless to multiply quotations. It should be added that all of these sermons, with one exception, were pub-

lished in the lifetime of Daniel Rowland, who died in 1790; and it is interesting further to add that an English edition of eight of the discourses was brought out in 1774, and of three more in 1778, and of the eleven in one volume in 1788. We have had occasion to refer to many a translation from English into Welsh: this appears to be the first instance of a Welsh work being translated into English.

One of the writings appended to Rowland's Sermons is a "Conversation between an Orthodox and an Erroneous Methodist." The first edition of the "Conversation" appeared in 1749, and a second edition in 1750. It is only a small pamphlet or tract, and relates to the language

**Howell
Harris.**

used by Howell Harris, the contemporary and fellow-worker of Daniel Rowland in the Revival of religion in Wales, touching the Divine incarnation and the death of Christ. This matter has been clearly and fully stated in the "Life of Howell Harris," by the Rev. H. J. Hughes. "In addition to maintaining that Christ was God, and that He was the Supreme God in all the relations of His life, sufferings, and death, he passed on by a natural transition to affirm that God had suffered and God had died. In expressing himself thus he was following the example of Scripture in attributing to the one person of Christ the acts that belong to either His human or His Divine nature, and was far from intending the irreverent notion that the Divine nature in Christ was subject to expiry. 'The Divine nature,' he says, 'was living, glorious, great, and eternal in death. Death annihilates nothing; it broke the unity only between the body and soul of Christ.' But the bold form in

which Harris presented the truth, and the overwhelming force with which he urged it, led to his being misunderstood and contradicted " (p. 323).

The subject was considered at successive meetings of the recently-formed Association for regulating the Methodist Societies and directing the work of the Revival, and explanations were offered which were in some measure satisfactory. There was correspondence also on the subject between Harris and Rowland, and we cannot but be profoundly impressed by the terms in which the former speaks of the Divine greatness of Jesus Christ. But Harris adhered to his phraseology, and Rowland would not be satisfied with anything short of the recantation of the expressions above-mentioned, that God suffered and died. Hence the writing of the "Conversation between the Orthodox and Erroneous Methodist." It is given at length in Mr. Hughes's "Memoir of Howell Harris," and therefore needs not to be repeated here. In it Rowland affirms his belief that Jesus Christ is true God, co-eternal, co-equal, and co-substantial with the Father. He repudiates Arianism, and strongly holds there are three Persons in the one God. But speaking of two natures in the Person of Christ as distinct and unconfounded, he avers that His humanity only tasted suffering and death, and that God so hid His face that the human nature was unsupported by the Divine at His crucifixion, and hence the cry, "My God, my God, why hast Thou forsaken me?" and yet he asserts that Jesus Christ was God-man in the womb, God-man on the cross, and God-man in the grave.

The publication of the "Conversation" did not help to

clear the misunderstanding, but tended rather to the widening of the rupture, which took place between the two great men and their respective followers. The majority were on the side of Rowland, and Harris retired from the active and prominent position which he had so energetically filled from the beginning of the Revival, and built the large house at Trevecca, into which he received such as sympathised with him and desired to have the benefit of his daily instructions.

The controversy, however, was not without its benefits. It was the means of opening the understanding of many persons, hitherto unenlightened, as to the doctrine of the Person of Christ. And as both Rowland and Harris strongly avowed and vigorously proclaimed the Divinity of the Lord Jesus, it acted as a powerful check against the spread of Arminianism, and especially against Arianism and Socinianism. To this latter point we have already alluded. And as Dr. Edwards in his "Essay on Daniel Rowland" adds: "The rupture was not all an evil. Every natural life on earth needs night as well as day, winter as well as summer; and who knows but that the dark period which followed the rupture was the means of causing many to turn their attention to the doctrines, and to become deeply rooted in principles?" (Literary Essays, p. 486).

By the year 1769 the night had passed, and the rupture had healed; and we find Rowland and Harris, Williams of Pantycelyn, and Howell Davies, and others present together and in happy concord at the first anniversary of Lady Huntingdon's College at Trevecca. It is a curious repetition of history that the first doctrinal discussion and

controversy on the part of the young Welsh Church should be in respect to the Person of Christ. But the parties were by no means so far apart as in the early centuries of Christianity. Hence the breach was more easily healed. Both Rowland and Harris preached Christ crucified. The former, especially during the earlier years of his ministry, had confined himself very much to the pronouncement of the curse of the law, and hence his preaching was fiery and terrifying; but the law proved unto him a school-master to bring him to Christ, with the result that he came to preach a full and rich Gospel, to the saving and edifying of multitudes of souls. Howell Harris professed to have had a revelation of the glory of Christ, which could not otherwise than add great richness to his teaching. Harris died in 1773; and in 70 years afterwards the house which he built for his family at Trevecca, as above mentioned, became the home of a Theological College belonging to the church of which he was one of the founders; and thus, under the Providence of God, he made a substantial, permanent contribution towards the advancement of Welsh Theology.

Before the death of Howell Harris, the Bard of Pantycelyn had published nearly all his numerous works, including his "View of the Kingdom of Christ, Williams, or Christ all and in all" (1756), and his Pantycelyn. "Theomemphus" (1764). The poetry of William Williams was the most prominent feature of Welsh literature during the period from 1740 to 1770; and as his Hymns and Poems are not merely religious, but essentially doctrinal, they contain a rich store of theology. In a local serial published at Aberystwyth during the years

1876—1881, edited by the Rev. Llewelyn Edwards, M.A., now of London, there appeared articles from the pen of Dr. Lewis Edwards on the Theology of Williams of Pantycelyn (*Yr Arweinydd*, 1878). In the first of those articles the writer says it would be well for us to be instructed by Williams in the doctrine of the Person of Christ. He then goes on to state :

“ In the opposition that was raised against Howell Harris there is no doubt that Williams's hymns were the chief means of preventing the Methodists from going into extremes on the other side : and notwithstanding all the respect that was felt for him, there were many at that time, and there are many still, unable to give a hearty acceptance to such expressions as ‘ Divine blood,’ ‘ Divine agony,’ ‘ Divine wound,’ which are so common in his poems. Sometimes they were changed or omitted, or they were looked upon as poetic extravagances and not as sound theology.”

These words of Dr. Edwards clearly suggest that Williams's language went far to justify Howell Harris's position and even his phraseology, and certainly modified the feelings against him ; and therefore helped to bring about the healing of the rupture between him and the great Revivalist of Llangeitho. Words are quoted from Williams stronger than those already mentioned. For instance : “ The way now is free from earth to heaven above, since my God came down to suffer in my place ; heaven is opened wide, for He suffered on the tree.” Again : “ Let Calvary's hill be exalted above all the most illustrious hills, for here was shed the blood of my God.” And Vicar Prichard has the expression, “ The blood of

God." This is almost tantamount to saying as Harris did, "God suffered and died." Dr. Edwards makes no excuse for Williams's expressions, but justifies them by Scriptural quotations, and accepts them as setting forth the infinite atonement for sin which was made on the cross by our Lord Jesus Christ.

It is a remarkable fact that Williams's two great poems, "The View of Christ's Kingdom" and "Theomemphus," were brought out during the period of Howell Harris's seclusion at Trevecca, the night after the bright sunshine of the early years of the Revival; which is another proof that that dark, or rather comparatively dark, period was not without its benefits.

And now let us turn our attention to those great works of the universally acknowledged prince of Welsh hymnists.

**"View of the
Kingdom
of Christ."**

The first to come before us is the "View of the Kingdom of Christ," or Christ all and in all. This noble poem is based on two passages of Scripture; namely, Col. iii. 2: "Christ is all, and in all," and 1 Cor. xv. 25: "For He must reign till He hath put all enemies under His feet." The work is divided into six principal chapters, which are again subdivided into separate parts. The first chapter treats of the purpose of God, the second of the creation, the third of the promise made in Eden, the fourth of providence, the fifth of the Bible, as the statute book of the kingdom, and the sixth of the salvation of the saints; and it is sought to set forth the Lord Christ, as being all in all these things. By the purpose of God the kingdom is given unto Him, in creation he set up His kingdom, by the promise in Eden He saved His kingdom, through provi-

dence He governs His kingdom, by means of the Word He rules His kingdom, and in the salvation of His saints He has His special kingdom.

It will be seen that the theme is most comprehensive, and that the method of its treatment is nobly conceived. The execution or filling up of the outline is in every way worthy of the subject. The glory of the Person of Christ as the God-man and the Supreme and Sovereign Head over all things is made to shine in every part of the great work of the poet-theologian.

The first thought of the poem is the appointment of the Messiah to be "the great King eternal o'er multitudes above the stars, o'er the crowds upon the earth, and o'er those in bonds in darkest hell beneath." It is suggestive that Williams does not speak of the lost as multitudes. In the depth of eternity God conceived a purpose to have fellowship with His creature man; and for that end "chose His only-begotten Son to put on human nature, such as after we should wear, that He might be the beginning and the mighty strong foundation of all communion between heaven and earth." Here we have the idea of the Son being the archetype of man. Thus God did, that He might have His chief delight in His own Son. The two natures were then wedded in one Person, who after died upon the tree; and all graces and gifts, authority and power, were given unto Him for the office of supreme and universal Ruler. The contents of the eternal purpose or decree of God are enumerated, the creation of heaven and earth, the laws and works of nature, the creation of angels and men. But chiefly "it was ordained the Son sometime should be Physician and Redeemer to the fallen

world; and to Him a people given in Him to trust and from death to live." A covenant was entered into between the Father and the Son to accomplish the great and gracious purpose, "when first His blood to shed He promised, and every jot to pay for sin to His Father." But sin is against the Son and the Spirit, even as it is against God and the Father.

The order of the Persons in the Godhead is then given. The Father is the first Person in the Holy Trinity, to whom the origination of all things is ascribed. "And the Son is Mediator, and Intercessor great, and the Spirit sanctifies the saints upon the earth." The imagination of the poet occasionally takes sweeping flights, and sometimes gives utterance to things hard to be understood; but he ever keeps in view the great theme of "Christ all in all," from the beginning all the way down to the final consummation when He shall deliver up the kingdom unto God and the Father, "that God may be all in all."

Perhaps at no point of the progress of the ruling thought of the poem is the language more glowing and impressive than when the author is setting forth the fulness and all-sufficiency of Christ's atonement for sin, and arguing the necessity of the death of the God-man to expiate human guilt. "Therefore there must be One co-equal with the holy Father Himself, and He be humbled and much despised on account of sin laid upon Him. No atonement for dishonour is given to a Person high and pure, but by One who is as great as He who received the dishonour. Jesus passed under all and of His own free will. The entire debt to the uttermost farthing, demanded for a countless number, was paid. No other atonement shall

be asked before the throne above. All the demands of righteousness and law are silent before the awful throne through the obedience and death of Jesus Christ."

We make no attempt at a metrical rendering. But we trust the few illustrations, freely translated, we have given will suffice to give some idea of Williams's great poem, and of its value as a contribution to Welsh Theology. An English translation by the late Robert Jones, of Clapham Common, was published in 1878. But the editor of the latest edition of Williams's Collected Works, Dr. Cynhafal Jones, tells us that the translation is, in several respects, an imperfect work; yet it bespeaks a laudable desire to make known to our neighbours one of the best treasures of the Welsh language.

"Theomemphus, his life and death," is the other great work of the poet of Pantycelyn. It is a second "Pilgrim's Progress," and yet by no means second

"Theomemphus." to Bunyan's immortal work. In one thing at least it excels, namely, in supplying the Christian with a full knowledge of the blessings of the Gospel; Williams knew the "Pilgrim's Progress;" but in his preface to "Theomemphus" he says there was no "platform" for his poem that he knew of either in English, Welsh, or Latin. It was therefore, strictly speaking, an original work.

The first chapter gives an account of Theomemphus before his conversion, his sojourn in the far country, his great sins, and of his coming to hear Boanerges. In the second chapter Boanerges's sermon is given, and the impressions it produced, especially on Theomemphus, are recorded. The third chapter has a second sermon by

Boanerges, more fiery than the first. Theomemphus is convinced of sin, and brought into great mental straits as to his state before God, he is full of doubts and fears. He hears other discourses, one from an orthodox preacher, another from a preacher who is zealous about the doctrines, and especially that of election; but he is not comforted. But at last Evangelius comes into the place where Theomemphus was, and preached a powerful Gospel sermon, which is given at length in the fifth chapter of the poem.

He begins by announcing the helpless condition of man as a sinner, but immediately proceeds to say, "Hear the everlasting Gospel, sealed with Divine human blood,—mercy like the oceans from God's own heart flowing without end towards poor fallen man." The tidings of the Gospel are said to be "the ancient thoughts of God before the world was made," and "the greatest subject of the Divine eternal purpose." Then follows the statement, "Fallen man was bought with a price that cannot be measured, the heart blood of God Himself, no other price could serve." There is therefore in Jesus Christ righteousness that covers the guilty, and "washes every stain." No terms or conditions are required but to receive it from the gracious Messiah; "'Tis He who gives the acceptance, 'tis He who gives the hand, and 'tis He who gives all things through and through." The Gospel is summed up as a statement of that which took place on Mount Calvary, and the declaration of the end of all corruption to every one that believeth. Then comes the stanza which reads, "Believe, believe, thou shalt have aid to pluck out the right eye; believe, believe, thou shalt have strength to cut off thy right arm; believe on the Lamb who died aloft

on Calvary hill, the first moment thou believest thou shalt have much more than this." These are the words quoted by Dr. Edwards in the articles on Williams's Theology above referred to, as shewing that in his view regeneration comes through faith, and therefore that we must not be born again before we can believe. All spiritual blessings flow from union with Christ, and faith is that which unites the sinner to the Redeemer; and faith has been happily described as "the moral element" in our salvation.

Evangelius's sermon demonstrates forcefully the efficacy of faith in Christ. He then goes on to proclaim the glory of the Lord Jesus and of His covenant, the greatness and fulness of the salvation which is in Him for lost sinners. Evangelius certainly preaches a full and rich Gospel. Yet Theomemphus is not at once comforted, and it was not till after a season of solitary reflection and prayer that he found liberty, and was enabled to rejoice in the God of all grace.

But our object is not to trace the history of Theomemphus. And enough has been quoted to shew how full of theological matter of the highest order the poem is. And the work is further interesting as it reflects the progress of the great Revival, in which Williams was one of the most prominent workers. Daniel Rowland at the outset had been a Boanerges, but afterwards became an Evangelius. The same thing applies to others of the Revivalists. Hence we may conclude that in his poetry Williams has given us the theology of the religious awakening in the former part of the last century, to which Wales owes so much.

Williams passed away after a long and laborious and

most useful life early in the year 1791, and only a few months after Daniel Rowland; but sufficient time was given him to compose "Rowland's Elegy," which is one of the best of his many compositions, and is the standard work as to the life and work of the great apostle of Llangetho.

Having thus dwelt at some length on the contributions of the leading Methodist Fathers to Welsh Theology, let us briefly look back over the list of writings which appeared from 1740 to 1770, as given in Rowlands' Bibliography, relating more or less directly to our present subject. The first thing that comes under our notice belonging to that period is a book entitled "The Heavenly Battlement," consisting of plain considerations for the Guidance of Erring Ones to that happy haven, by one Lewis Anwyl, a clergyman of the Church of England. Also an opening into the first chapter of the Canticles in verse. Recently a Welsh lady has set the whole of that portion of Scripture in Welsh verse, which serves to enable the reader better to appreciate its substance.

In 1741 two catechisms were published: one to be learnt by candidates for Episcopal Confirmation; and the other was a Baptist Catechism, or a brief instructor in the principles of the Christian Religion, and it is described as in harmony with a Confession of Faith that had been drawn up by a number of Elders and Brethren of Congregations in London and the Country professing Personal Election and Perseverance in Grace. It is suggested as possible that the former was the first part of Rev. Griffith Jones of Llanddowror's Catechism. Two years later a second part

was issued, adapted for old and young; and a catechism originally written by Matthew Henry was translated into Welsh the same year. Also Daniel Rowland's translation of Bunyan's *Holy War* appeared about the same time.

It is to be observed that the printing of Welsh books was by this time carried on at two places nearer our own borders, namely, at Bristol and Shrewsbury, than it had formerly been—mostly if not exclusively in London. One of the first places in Wales itself where Welsh books were printed was Carmarthen; and in that town, as far back as 1744, two Sermons by the two brothers Ebenezer and Ralph Erskine were printed in Welsh, under the titles of "Christ in the arms of the Sinner" and "The Plea of Faith." There was a discussion on the subject of Infant Baptism in two writings which appeared in 1747. A tract by John Wesley on the first verses in the Sermon on the Mount was given to the Welsh, translator unknown, in 1750, exactly fifty years before the Wesleyan Church established a Welsh interest in the Principality. And in the following year a Sermon by Charles Wesley, which he had preached before the University of Oxford, was published in the Welsh language.

Translations of English writings were flowing freely through the press during those years. Original works were few, the principal exception being Williams of Pantycelyn, whose Hymns came out in successive parts and editions with marked rapidity. And in Williams's Hymns we have the marrow and essence of theology. The Truth of the Christian Religion and the Last Judgment were the subjects of Three Sermons by Richard Rees of Cwmyglo, near Merthyr, which were published in 1754.

In the same year David Jones of Cayo's Hymns were printed; he had already translated Watts's Psalms. In the following year a catechism appeared, setting forth reasons in favour of Protestantism. Christian Assurance was the subject of an English work translated by Joshua Thomas, author of the "History of the Baptists," and his brother, Timothy Thomas, published a Sermon on 2 Peter i. 10, and Theophilus Evans a Sermon on the True Wisdom: these three in 1757. In the following year came David Jones of Pontypool's "Spiritual Pilgrimage from Egypt to Canaan." The sermon of Timothy Thomas on Spiritual Certainty was extended into an Essay—1. Shewing that certainty is attainable in this life; 2. And of what it is attainable; 3. The necessity and benefit of having it; and 4. How to obtain it. The subject appears to have excited a good deal of interest; for about the same time another work under the title of "Assurance of Faith" was published, containing the substance of several Sermons on Heb. x. 22 by Ebenezer Erskine. Timothy Thomas also wrote an Essay on the "Bright White Robe, or fitness to enter the King's Palace." And about the same time one Abel Morgan wrote on the "Principles of the Christian Religion."

In addition to these and other writings, there appeared several re-issues of previous religious books during the years we are now referring to. Hence it will be acknowledged there was considerable literary activity in Wales one hundred and fifty years ago, which, especially under the circumstances, was highly creditable to our forefathers. Books other than religious also were written and published, some historical, some linguistic, and some poetical. But

the greater portion of Welsh literature was then, as it continues to be, religious, and all religious literature must be to some extent theological. The Hymn must have doctrinal matter in it to give it strength and permanence. The Sermon as it treats on a passage from the Scriptures, if it has any value, cannot but touch and more or less elucidate some truth or principle or tenet of the Christian Faith. So also the Tract and Essay, and the Catechism and the Dialogue.

From the list we have given we find that our forefathers had their minds exercised by a variety of doctrinal subjects, from the election and sovereignty of God down to infant baptism. But we cannot say there was as yet in the Welsh language a great theological work, except the two great poems of Williams of Pantycelyn, to which we have made special reference above. One of the marvels of those compositions is the way in which the great doctrines of our holy religion are woven into them. And we cannot but wonder with admiration and thankfulness at the breadth of the author's theology. One thing accounting for it, doubtless, was his considerable knowledge of the "History of Doctrine," and the fact that he possessed great scholarly attainments; not to speak of his genius and the inspiration from above which so manifestly quickened and illumined his mind. Yet we cannot regard even his "View of the Kingdom of Christ" as strictly speaking a Body of Systematic Theology. A more extensive and minute study of the text of the Holy Scriptures was necessary in order to make that further advance in Welsh Theology. Edition after edition of the whole Bible has appeared, and the nation has had in-

creased facilities for becoming acquainted with its contents, although much was yet to be done in that respect, and that was not overtaken till after the founding of the British and Foreign Bible Society. But now another edition of the sacred volume is about to appear, which may be regarded as a fresh starting point, and the beginning of a new branch of Theology in Wales.

But before that event took place, there appeared in the year 1765 a Welsh work bearing the title of "The Harmony of the Four Gospels" (*Cyssondeb y Pedair*
John *Efengyl*). The author was one John Evans,
Evans. Master of Arts. According to the late Mr. Charles Ashton, the latest authority in the history of Welsh literature, Mr. John Evans was a native of Carmarthenshire, and connected with a family residing at Llanarth, in Cardiganshire, and he must have been a clergyman, but the dates of his life and death cannot be traced. He was the translator of the "Westminster Assembly's Catechism" into the Welsh language, and edited an issue of the Welsh Bible brought out in 1769.

His chief work, however, was the "Harmony of the Four Gospels," wherein he weaves the four Gospels into
 one narrative, giving the references in
 columns on the margin. The one nar-
 "Harmony
 of the
 Four Gospels." rative thus constructed is divided into
 chapters, and at the close of each chapter
 there are expository notes. This was the first attempt to
 produce a commentary in Welsh, but it was only on the
 four Gospels. The exposition, though not critical, is
 certainly clear and useful. The author was undoubtedly
 an able student of the Word of God. The preface to the

"Harmony" exhibits considerable mental powers, and is written in a strong style. It contains a summary of Bible History and a brief view of Church History. And, therefore, it somewhat resembles Charles Edwards's "History of the Faith," and like that excellent work includes good theological matter. Let one sentence suffice :

"Before the foundation of the world God foresaw the temptation and fall of mankind ; and in His wonderful wisdom and goodness foreordained unto them a Saviour, namely, His Eternal Son ; who through the union of the human nature and Divine nature in Himself, and through the meritorious sacrifice of His death, would heal all the diseases of the souls that would take to be governed by Him ; and so would restore life and perfect happiness unto them" (p. 11 in the second edition of the work, which was published in 1804 and printed at Chester by Jos. Hemingway).



CHAPTER III.

1770—1800.

PPETER WILLIAMS'S Bible was published in the year 1770. This was the fourteenth edition of the Welsh Bible, and the first printed in Wales, namely at Carmarthen. Also this was the first edition

Peter
Williams's
Bible.

of the Welsh Bible with Notes and Comments at the end of each chapter; it had also an introduction and a prefatory note at the beginning of each portion. Here then is the commencement of that branch of theology known as Biblical Introduction, which at the present time is estimated as of so much importance. And though the annotations were not, strictly speaking, the beginning of Welsh Biblical exposition, they form the first attempt in the Welsh language to open all parts of the sacred volume. The comments are brief and simple, but aim to state clearly the substance of the contents of every chapter.

The author speaks of his work in modest terms, and as only the casting of a mite into the treasury; he also acknowledges his obligations to Ostervald, Henry, Pool, and other English authors. It was however a great undertaking, requiring much courage and perseverance, to prepare and publish on his own responsibility such an edition of the whole of the sacred Scriptures. The name of Peter Williams, therefore, is regarded with great reverence; and his Bible is held in much esteem, and

is an heirloom in many a home in all parts of Wales. At family worship the annotations have often been read, as well as the chapters of the Bible; and, occasionally, the minister conducting the public service of the sanctuary, after going through the lesson, has been heard reading Peter Williams's note of comment at the close.

The history of this Welsh "Family Bible" is undoubtedly a chapter of great interest in the religious life of the nation. The first edition of it numbered three thousand and four hundred copies; the second edition, published in 1781, reached six thousand and four hundred copies; and in fifteen years still another edition was demanded, but before it was brought out from the press Peter Williams had passed away, on the 8th August, 1796. He was the youngest and the last of the first group of the Welsh Methodist Fathers, and like his brethren laboured abundantly in evangelising and instructing his fellow-countrymen. His "Family Bible" is the subject of an able and thoroughly interesting essay by the late Dr. Roger Edwards in the *Traethodydd* of 1851. Also his life and character are exhaustively treated in a series of articles contributed by Mr. Edward Jones to the same periodical for the years 1893 and 1894.

The introduction to Peter Williams's Bible is preceded by a Catechism on Predestination. The first question is, Why do men dispute so much about matters of religion? The reason given is, that men vary in their measure of knowledge, and all do not believe the Gospel of Christ. How is that to be accounted for? Because as many as were ordained to life eternal alone

believe the Gospel and the doctrine of Christ. But are not all ordained to life eternal? In answering this question Peter Williams merely quotes the words of Scripture, that some are "vessels of wrath" and others are "vessels of mercy, which He had afore prepared unto glory." Then it is asked, How is it consistent with the justice of God that some are appointed unto offence and destruction? The answer to this question is made to appear quite easy. God tempts no man : all men sin of their own free will ; therefore the Divine mercy is wonderful, in that it pleased God to save some from among the sinful race, and brought them to the knowledge of the truth.

All that is stated in this answer is self-evident. But whether the difficulty raised is satisfactorily removed may be considered doubtful. That God is just is an eternal verity, and that He doeth all things consistently with His justice must be taken for granted. Yet with our finite knowledge and limited understanding we may not always be able to perceive the harmony of the Divine purposes and decrees with justice. But as in the closing words of the article on Reprobation in Vavasor Powell's "Confession of Faith," so also in Peter Williams's answer to the question now referred to, there is a clue to the consistency of the appointment of some unto wrath and destruction with the righteousness of God. The perfect foreknowledge of God of the sinfulness of the human race is implied. The whole history of the world was present to the Divine mind co-eternally with His purposes and predeterminate counsel. The appointment unto wrath must have had reference to the foreknown abuse of the light of nature, and especially the rejection of the gracious offers of mercy

in the Gospel of Jesus Christ on the part of the children of men. The ordination to eternal life was indeed an act of sovereign grace ; but it is equally certain that it was perfectly free from everything arbitrary, and contained in it no element of injustice. May we not say that the eternal decree of God was none other but our Lord's declaration on the eve of His ascension, namely, " He that believeth and is baptised is saved ; but he that believeth not shall be damned " ?

The next question in the Catechism relates to the objection made to the doctrine of election and predestination, and implies the absurd supposition that if a man be ordained to eternal life, he needs take no care ; and if he continue in sin, yet shall he be saved : whereas if a man be appointed to wrath, it matters not how good his life may be, he cannot but be lost. However monstrous the notion is, it is by no means obsolete ; shallow minds still entertain it, and give expression to it by repeating the same question. " It is not so," Peter Williams replies ; " because it is impossible for the elect always to neglect doing good, or that the non-elect have a will so to do, inasmuch as to have a good will and good works is a testimony of the Spirit of God, who is given to the elect only. It is certain that if a sinner is ordained to life everlasting, the necessary means shall be used for the accomplishment of the Divine purpose. To suppose a soul chosen unto salvation, and yet left in sin, is a most unreasonable contradiction.

Predestination has for its immediate object and end, the conformity of the elect unto the image of the Son of God. But it is asked, How are we to know that we are

predestinated? and the answer is, By the impulses of the spiritual life, which belong alone to the children of God: the conviction of conscience, hatred against sin, the love of righteousness; the hand of faith laying hold on eternal life in Christ, the conscience comforted in distress, and enabled to have confidence in God by the operation of the Spirit; a grateful remembrance of all Divine benefits, and the use of every distress as an occasion of reformation sent from God. All who prove these experiences and are actuated by such impulses shall not be lost. The impulses vary in degree at different times; and, especially on account of the weakness of the flesh, it is necessary for us to pray, like David, that the Divine mercy may not be withdrawn from us, nor the Holy Spirit depart from us. But in case we have not felt any of the impulses of the spiritual life, are we to despair? "God forbid:" He calleth in a time when it pleaseth Him, and useth means to draw men unto Himself, and into the possession of life eternal. Predestination, instead of being a cause of discouragement, is an incentive to the diligent use of the means of grace. We find in it the ground of assurance both of faith and hope, but it permits of no carelessness or indifference in the performance of duty. It is highly suggestive of the "proportion of faith," that a catechism on predestination should close with questions and answers as to the meaning and efficacy of the ordinances of religion.

Another thing that is notable in connection with Peter Williams's Bible is a sentence to be found in the comment on the first chapter of the Gospel of John. It reads thus: "The mind of God is the same as His will, and His

will the same as His word (for He changeth not), and He willed before the world was and before an angel was

created, to make Christ the Head of the world: wherefore God is Father, Son, and Holy Ghost from everlasting, in His own

eternal will; not 'in a necessary manner of *being*, if there had been no necessity to save man, nor to sanctify a soul,' as some in their unwisdom say; but because He willeth to save and to sanctify; for Christ (in whom the wisdom of God is most manifest) was the delight of the Father in the beginning of His ways, and is the Alpha and Omega of all His works: in accordance with which will, *the Word* (in the fulness of time) *was made flesh, and dwelt among us*—and some beheld His glory, and believed that Jesus was God, not 'God by ordination,' as some vainly talk, but that He is the only true and living God."

It is perfectly clear that the author of these words maintains the Divinity of the Lord Jesus Christ. He also follows the view of Williams of Pantycelyn, as given at the outset of his great poem on the Kingdom of Christ, touching the appointment of the Son to be the head of the world. And when he says that Jesus was the delight of the Father in the beginning of His ways, that is much the same thing as the position of the poet, that Christ is all things in the Divine purpose. But evidently Peter Williams does not acknowledge the essentially trinal nature of God. Although he admits that God is Father, Son, and Holy Ghost from everlasting, he modifies the statement by adding the words "in His own will," which mean that it was an act of eternal will on the part of God to be Father, Son, and Holy Ghost. And, further, such

act of the Divine will is made dependent upon the necessity of human salvation: in other words, if the scheme for the redemption of lost man had not been revealed, we should not have known anything of the Trinity of Persons in the Godhead.

There can be no doubt that in the plan of salvation we have the clearest and fullest illustration of the doctrine of the Trinity. But the more one reflects upon this profound and mysterious subject, the conviction grows upon the mind that what God is, He is so essentially and unchangeably, and therefore eternally; and that it is inconceivable the existence of Three Persons in the One true and living God should depend in any way on a condition of necessity outside of the Divine nature. God the Father, God the Son, and God the Holy Ghost are co-equal and co-eternal Divine Persons: the three Persons in one God.

When therefore the position taken by Mr. Peter Williams in the words above quoted was observed, it became a matter of much adverse comment. Efforts were made to induce him to withdraw the objectionable words, but in vain. While Mr. Daniel Rowland of Llangeitho lived, no extreme measures were permitted in the way of censure. But after his death, and that of Mr. William Williams of Pantycelyn, which soon followed, Peter Williams was less generously dealt with, until he was finally separated from those with whom he had been associated for nearly fifty years. He survived but a short time after that unhappy severance. But it was only on that particular subject there appears to have been any disagreement between him and his brethren. And it ought to be added, that the unfortunate result of the difference

serves to show the strong tenacity with which the fathers of that generation held the fundamental truths of Christian doctrine.

The service of Peter Williams to Biblical exposition does not end with his Commentary. He prepared a

Concordance. Welsh Concordance of the Bible, and also

published a Welsh edition of John Cann's Bible, with marginal references and notes of his own at the bottom of the pages: the former was published in 1773, and the latter in 1790. By the date last mentioned Sunday Schools had been for some years established in Wales, which gave a great impetus to the reading and to the study of the Holy Scriptures.

Among those who had taken the leading part in founding Welsh Sabbath Schools was Mr. Charles of Bala. Indeed

Charles of Bala. it is generally held, that as Robert Raikes was the father of the Sunday School in England,

Thomas Charles of Bala was the father of the institution in Wales. In mentioning his name we are naming another Welsh theologian, and one who contributed largely to the theology of his country. He belongs to the second group of the Welsh Methodist Fathers, and is one of two by far the largest figures in it; but it would be entirely out of place to regard him merely as a member and minister of a particular denomination or church; it would be as absurd as the placing of the "Pilgrim's Progress" in a series of Baptist publications: for Mr. Charles of Bala truly belonged to his country and to the whole of the Welsh nation. All the Welsh churches, Established as well as the Free, have a part in him.

He was born near St. Clears, in Carmarthenshire, on the 14th of October, 1755. He first went to school at Llanddowror, and afterwards to Carmarthen. At the age of eighteen he went all the way to New Chapel, in the North end of Pembrokeshire, to hear Mr. Rowland of Llangeitho preach. That service produced lasting impressions upon his mind. We must insert his own words, not only because they describe a crisis in Mr. Charles's life, but also as giving an insight into the theology of the great preacher of Llangeitho :

“His text was Heb. iv. 16; and the day will be very memorable to me while I live. From that comforting day I found a kind of new heaven and earth to enjoy. The change that a blind man would experience in receiving his sight, I experienced at that time in my mind. That was the time I was first convinced of the sin of unbelief, or of the contents of narrow, small, and hard thoughts of the Almighty. With that I had such a view of Christ as our High Priest, of His love, His pity, His power, His all-sufficiency, that it filled my soul with astonishment, and with ‘joy unspeakable and full of glory.’ My mind was overcome and overwhelmed with astonishment : the truths which were placed before me appeared to be too infinitely gracious to be believed : I could not believe for joy. The glorious views which I then had will be full satisfaction to my soul, in meditation thereon, in myriads of ages to come.”

In 1775 he went to Oxford, and in June, 1778, he was ordained deacon in the Church of England. That summer he visited Bala for the first time, and accompanied a friend from that place to Llangeitho, where once more he heard

Rowland preach, much to his edification and comfort. He graduated in 1779, and in the following year received priest's orders. After serving in several curacies, which he had to quit one after another, and finding no open door in the Established Church, he was enabled at last, in the year 1784, to relinquish his connection with the Episcopal Church, and to cast in his lot with the Calvinistic Methodists of Wales. The previous year he had married Miss Jones of Bala, and there he was settled till his death, which took place on the 5th of October, 1814.

Efforts had been made to persuade him to remove to England, where, doubtless, he might have had a living. But it was his conviction that Wales was his sphere. And Mr. Rowland of Llangeitho, after hearing Mr. Charles preach, made the observation that He was the gift of the Lord to North Wales. Never was a prophecy more literally and more amply fulfilled. As soon as Mr. Charles released himself from all ecclesiastical bonds, he threw himself unreservedly and unremittingly into the work of his Divine Master. He itinerated, preached, planted day schools, and started Sunday Schools the length and breadth of the land.

With all these great and incessant activities, Mr. Charles found time for reading and meditation; he was a student as well as a worker, and he gave himself also to writing. His biographer, the Rev. T. Jones of Denbigh, to whom we shall have to make large reference later on, records the impression made by a sermon which he preached at an Association held at Bontuchel, near Ruthin, Christmas, 1785, and says he spoke from Gal. iv. 4, 5, "of the Infinite Person, and of the active and passive

obedience of the Redeemer, with such clearness, authority, and heavenly effect, as to put the congregation into excited and grateful astonishment, and into a state of deep spiritual emotion, the like of which was seldom seen." In these words we have an example of the effectiveness of his preaching, and also we see the theological bent of his mind.

The first published writing of Mr. Charles of Bala was the "Christian Instructor," which appeared in the year 1789, and was printed at Trevecca. There

"The Christian Instructor." was a considerable amount of printing done at Trevecca at the close of the last and in the beginning of the present century—another of the prophecies which went before the present use made of Howell Harris's mansion as the home of a Theological College. The "Instructor" is a catechism in the principles of the Christian religion. It consists of two hundred and seventy-one questions and answers, and is divided into seventeen chapters. The order of the subjects is as follows: of God, the creation of man, the fall of man, the Person of Christ and the covenant of grace, the two covenants, the offices of Christ, faith and justification, the work of the Holy Spirit, the law, the sum of the law, the means of grace and the ordinances of the Gospel, the Sacraments, the Lord's Supper, the resurrection and exaltation of Christ, the resurrection and the judgment. This is by no means a mechanical arrangement. It is to some extent the usual chronological method to be found in systems of Divinity.

It is noteworthy that the first question in the catechism is, "Who made you?" This at once brings us to the

subject of the first chapter, the Being of God; for the answer is, "God." Man finds in himself the first and greatest proof of the Divine Existence. The old argument, "I think, therefore I am," with a slight alteration, may forcibly apply here, "I am, therefore God is." Then comes the question, "What is God?" followed by the answer that He "is a Spirit;" and the catechism goes on to teach, there is but one God, and there are three co-eternal and co-equal Persons in the Godhead. If the author had now been living he would not quote the words, "There are three which bear witness in heaven; the Father, the Word, and the Holy Spirit;" but his other references, namely, to Matt. xxviii. 19, and 2 Cor. xiii. 13, still stand good. The attributes of God are then enumerated. With regard to the mystery of the trinity of Persons in God, the felicitous expression is used that it is "a mystery to be believed, and not to be understood." In quoting however the words, "Great is the mystery of godliness," to prove the magnitude of the mystery of the Trinity, the author may be supposed to be borrowing the words as an apt expression for the purpose; for the mystery there referred to is that of the incarnation and not that of the Trinity.

The story of creation is briefly told in the second chapter, and the government of God over His works and the maintenance of all things by Him are asserted. We observe also that Mr. Charles adheres to the bipartite nature of man. The Rev. John Thomas, M.A., of Liverpool, has recently strongly maintained the tripartite nature of man. If Mr. Charles were now living, and were convinced by Mr. Thomas's arguments, he would

not be above amending his catechism ; and instead of quoting Eccles. xii. 7 in the answer to the question, "How many parts are there in man?" he would quote 1 Thess. v. 23. For as Dr. Lewis Edwards shews at length, in an article written in 1859 and contained in the volume of his "Theological Essays," Mr. Charles did improve the wording and amended the matter in later editions of the "Instructor" published in his lifetime. The comparison between the later and the earlier editions is made to prove that the author took pains to make the catechism as perfect as possible. When Dr. Edwards says of it, "that it contains a complete summary of Christian doctrine," he makes no exaggeration.

For more than half a century there was no Welsh book more popular, or more extensively used. The Sabbath Schools arranged to have its chapters committed to memory, and special meetings were appointed at which two or more schools met publicly to recite the catechism ; and on such occasions there would also be considerable cross-examination, which tested the knowledge, especially of the adults, in Biblical and theological subjects. There can be no doubt Charles's "Instructor" did immense service in the promotion of Scriptural knowledge among the Welsh people. It was also translated into English, and to some extent used by the Sabbath Schools connected with English churches. It is to be regretted that it is not so much used at the present time.

Further reference to the contents of the "Instructor" is necessary in order to elucidate the theological position of Mr. Charles. He maintains the essential Divinity of Christ from everlasting. What is usually termed the

covenant of redemption between the Persons of the God-head in eternity, he represents as part of the covenant of grace, as distinguished from the covenant of works. And one of the differences between the covenant of works and the covenant of grace is thus set forth: "The continuance of man in the covenant of works depended upon his own natural strength; but the continuance of man in the covenant of grace stands upon the power, faithfulness, and intercession of Christ." Perseverance in grace is thus laid upon the very strongest basis. And the doctrine is further strengthened by the enumeration of the characteristics of the covenant of grace, not only as *free* and *beneficial* and *holy*, but also as *sure* and *everlasting*.

The three great offices of Christ, as the Saviour of His people, are prophet, priest, and king. As priest He suffered and gave Himself a sacrifice for His people. There was a necessity for His sufferings, in order to remove the curse of the law; and the sufferings of Christ are an atonement for our sins,—“a full, perfect, and all-sufficient sacrifice, offering, and propitiation for all that believe in Him in all the world.” This is assured unto us by His resurrection and by His exaltation: “He arose for our justification.” Christ died for His people, and as their Surety; hence His righteousness, consisting of His perfect obedience and His atoning death, is imputed unto every one that believeth; even “as the iniquity of us all was laid upon Him.”

Justification is defined as the imputation of the righteousness of Christ by faith unto a sinner; and justifying faith is described as the acceptance of the testimony of God as

to His Son, together with the soul's resting thereon for its salvation. With the Divine act of justification is connected forgiveness, everlasting acceptance, and peace with God. And to these things must be added union with Christ, which is "brought about by the mighty operation of the Spirit generating faith in the soul to come unto Christ and to make acceptance of Him:" and the union with Christ as *real, high, and mystical, inseparable, and highly advantageous*, and bringing with it into the possession of the justified believer the most exalted privileges.

Charles's "Instructor" is in full agreement with Williams's "Theomemphus" in setting forth that all spiritual blessings flow from the union of the believing soul with Christ. It is the work of the Spirit to sanctify the sinner; but He effects this great change by uniting the soul to Christ; "because through union with Christ every grace and privilege proceedeth unto us." In further treating of the work of the Holy Spirit, the question is asked, "What things in Jesus doth the Spirit more especially reveal to the soul?" and in reply the following are enumerated: the excellency and glory of His Person, His appointment of God into the office of Mediator, the sufficiency of His sacrifice as an atonement for sin, the unsearchable riches of His grace, and His willingness to receive sinners: "and him that cometh to Me, I will in no wise cast out."

While the author of the "Instructor" holds to the doctrine of election and the surety of Christ for His people, his theology is by no means narrow and exclusive; it admits of sufficient expansion so as to include the possibility of every sinner being saved, and the certainty of

salvation to every soul that believeth or that cometh unto Jesus Christ. And in one of the answers touching the subject of baptism, he takes care to maintain that God is as willing to save children as those of riper years, and that they are proper subjects of grace and everlasting salvation.

Enough has now been stated to enable the reader to form an estimate of the contents and value of Charles's "Instructor." Let it then be noted that ere the closing years of the eighteenth century the Welsh nation had a Commentary, a Concordance, a Reference Bible, and more than one Catechism in the principles and doctrines of the Christian faith. Herein there was a theological apparatus. And beside the many books which had already appeared, some of which we have mentioned above, many other works of various proportions were being issued in the Welsh language during the years of the period we are now referring to, and tending more or less towards the formation and growth of a more systematic knowledge of Divine truth. Some of these latter we shall now simply name from Rowlands' Bibliography.

The Welsh press was increasingly active during the years 1770—1799. The flow of translations from the

English continued; among others several of
Various Bunyan's productions, Baxter's "Everlasting
Works. Rest of the Saints," Dr. John Owen's "Mortification of Sin," and Doddridge's "Rise and Progress of Religion in the Soul," were given to the Welsh people in their own tongue. Many of the writings were mere booklets; and there was no small amount of poetry, especially in the form of hymns and elegies, published at that time,

together with a poem on the Trinity. As the Gospel of Jesus Christ makes preachers, so the great themes of theology are fitted to produce poets. The Rev. John Thomas of Liverpool, in his discourse on the Trinity of the Divine Nature, says, "All true theology is a living force and an inspiring energy. * * * Every fibre of Christian theology is spirit and life." Hence it excites and illumines the imagination. And "imagination being the most spiritual faculty in man, it follows that in many respects the poet is the best commentator" (Dr. Cynddylan Jones's "Primeval Revelation," p. 1).

A considerable number of Sermons also were printed during the same period. Fresh editions of old works were issued; and a few secular works were written. Among the writings which may be particularly named are these: "Bible Dictionary;" containing explanations of most of the difficult words and phrases included in the Old and New Testament, and descriptions of the creatures mentioned in the Bible, abbreviated from the Dictionary of the Rev. Mr. Wilson by John Roberts (1773), the first work of this kind in the Welsh language; Dr. Watts's "Scripture History," together with the "History of the Jewish Church," translated by the Rev. E. Griffiths (1775); "An Essay on the Soul and the Spirit, according to the Scripture," &c., by Thos. Roberts (*ibid*); "The History of Jesus Christ," by Wm. Smith, translated by Rev. Dd. Ellis (1776); A Collection of Sermons, in 2 vols., chiefly selected, by Rev. Evan Evans, Towyn (*ibid*); "The Divinity of Christ," by Rev. Evan Hughes (1777); "History of the Baptists among the Welsh," by Joshua Thomas (1778); "The Testator, or a Sermon on

Hebrews ix. 16, 17," by Rev. John Morgans of Llanberis (1783); "The Justification of a Sinner, or the Lord Jesus Christ our Righteousness," by Obadiah Grew, D.D. (translator not named, printed at Trevecca, 1785); "Immanuel, or the mystery of the Incarnation opened," by Archbishop Usher, translated by Rev. W. Williams (1786); "The Conversion of Atheos, wherein is shewn the Wisdom, Power, and Goodness of God in Creation and Providence and Redemption," by J. Owen, an imitation of Williams's "Theomemphus" (1788); "A Scale for Weighing Socinianism," by Rev. Peter Williams (1792); "The Doctrine of the Trinity, in Three Sermons," selected by B. Jones (1793); "The Catholic Doctrine of the Trinity," by Rev. William Jones, translated by Rev. J. Williams, son of the Hymnist of Pantycelyn (1794); and finally, in 1796, appeared the "Scriptural Mirror, or a Body of Divinity," by George Lewis, D.D. At last, after the space of two hundred and fifty years since the beginning of Welsh literature, our countrymen became possessed of a Systematic Theology.

Before we proceed to give a description of this important theological work, we must give a brief account of its author. Like Mr. Charles of Bala, he was a native of Carmarthenshire. He was received a member of one of the Congregational Churches of that county, namely, Graig, near Trelech, at the age of seventeen. Having received his early education in several schools near his home, he entered Carmarthen College in 1781, and remained there three years. In 1784 he was invited to undertake the

Dr. George
Lewis.

pastorate of the church at Carnarvon, where also he kept a school. Here he was successful in his work, and assisted in planting several branch churches in the surrounding district. In 1794 he accepted an invitation to Llanuwchllyn, near Bala, where he was the means of building up a large church. The quiet locality of Llanuwchllyn was most congenial to Dr. Lewis, and well suited to his studious habits. It was here he wrote his "Body of Divinity," and also most if not the whole of his Commentary on the New Testament. He was so happy and successful at this place, that he could not be induced to remove, till he was called upon to be a tutor at the Congregational College at Wrexham in the year 1812. After four years he and the College were translated to Llanfyllin, Montgomeryshire, and five years later to Newtown in the same county. But in nine months after the latter removal, in June, 1822, in the sixtieth year of his age, he was translated into the spiritual world. Twelve years before his death, in 1810, in recognition of his considerable learning and service to theology, an American College had conferred on him the degree of Doctor of Divinity. We think he must have been one of the first of Welsh ministers to receive this distinction, and he was eminently worthy of it.

The Preface to Dr. Lewis's "Systematic Theology" thus begins: "The monoglot Welsh, through the kindness of Providence, possess extensive religious advantages. The Divine Revelation is in our midst. The gospel of peace is preached in our country. And there are but few neighbourhoods in which the glad tidings are not frequently proclaimed in their purity. Beside that, we have many useful books

written to set forth, explain, prove, and defend the several topics of religion. Some have been diligent in translating the works of eminent men, that the Welsh may reap the fruit of the labours of the servants of Christ among the English. Others, by composing on special doctrines, have been very useful in their generation: great is our obligation to be thankful for these blessings and their like. At the same time, it is certain that the English and others have many advantages, which, to a great extent at any rate, we are deprived of. They have many helps to grow in knowledge, and to become established in the truth, of which the generality of the inhabitants of Wales know but very little. To have one proof of this, we can notice that in the Welsh language there is not one book composed with a view to place before the reader a MIRROR, by looking into which he may have a view of the whole body of revealed truths, in their concord, their connection, and their dependence one upon another. We have no cause to think that the English, and others, as to their capabilities and attainments, stand in greater need than the Welsh of such helps in their hands. On the other hand, there is no room to doubt that such a collection of that which is most important and substantial with regard to the several doctrines of religion would be as profitable to us as it has been to others. I thought, therefore, it would be desirable for us to have a BODY OF DIVINITY in our own language. And inasmuch as I had not seen nor heard of anything of the kind, I venture to take in hand the important task of writing the following pages. It would be extremely unwise in me to say anything as to the propriety and fitness, or the im-

perfection and insufficiency, of what I have written, to answer the purpose. I will say no more than that I have conscientiously striven, according to the talent the Lord entrusted to me, to address to my fellow-countrymen that which may, under God's blessing, be profitable and edifying."

The above paragraph indicates clearly the high and patriotic motive which prompted Dr. Lewis to write his "Systematic Theology." We have also in the same words a comprehensive review of the state of theological literature in the Welsh language at the close of the last century. When we first read the paragraph, we were wishing the author had given particulars. But what has already been written in these pages amply justifies the general terms of the statement made by Dr. Lewis. Our readers will have observed that a considerable number of doctrinal subjects, among others, the Trinity of Persons in the Godhead, the Incarnation, Justification by Faith, the Sacraments, had been specially dealt with in various writings; and in the several Welsh Catechisms which had appeared, well nigh the whole circle of Christian doctrine had been touched upon.

It would seem, however, that Dr. Lewis did not include in his review the great works of Williams of Pantycelyn, to which we made a somewhat extended reference in the previous chapter. He must have known them, and he does not ignore them nor anything else previously published in the Welsh language. But it must be admitted, that whatever may be the relations of poetry and theology, the forms of rhyme and rhythm are not convenient for the methodical and logical treatment of

doctrinal subjects. And the same thing applies to the catechism and to the dialogue. After all, we must have a Body of Divinity in simple and plain prose. And nothing can be more satisfactory than the lucid style of Dr. Lewis's composition throughout his "Scriptural Mirror." It is a pleasing reflection both of the language and the matter of the sacred Scriptures.

The work is arranged into six divisions, bearing the classical designations of Theologia, Anthropologia, Christologia, Charitologia, Pneumatologia, and Nomologia. The first contains the truths relating to the Being of God, the second the truths relating to man, the third the truths relating to Christ, the fourth the truths relating to the blessings which emanate from the Mediator, the fifth the truths which relate to the Person and the work of the Holy Spirit, and the sixth the truths which relate to the laws governing the people of God.

The first class or division of truths includes, the proof of the Being of God, the Divine origin and authority of the Scriptures, the attributes of God, the three Persons of the Godhead, the purpose and the works of God. The proofs of the Divine existence given are: (1) the testimony of conscience, (2) the general consensus of the human race, (3) the distinct voice of the material creation, and (4) the events of providence. That the Bible is the Word of God is confirmed by, (1) the fact that the books of the Old and New Testament have come down to us as they left the hands of their several writers, (2) the character of its contents, (3) the witness of its writers, (4) the miracles performed to attest its Divine origin, (5) the minute fulfilment of its many prophecies, and (6) the acceptance which

the Scriptures have obtained and the glorious results which have followed their distribution. The perfections of God are: that He is a Spirit, that He is eternal, infinite, omnipresent, omnipotent, omniscient, infinitely holy, just, wise, good, patient, and infinite in His truth. The Scriptural proofs of plurality in God being given, and the doctrine of essential personal distinctions in God being stated, the Father and the Son and the Holy Ghost are proved to be distinct and Divine Persons.

The Divine purpose embraces election and predestination, the foreknowledge and the predeterminate counsel of God, and relates especially to the salvation of sinners. And after further dealing with the election of grace, that is of those who shall be saved unto life everlasting, the author touches the more delicate subject of the case of the lost. He begins by saying, "that the Lord in the exercise of His sovereignty has predetermined to permit some to follow on in their own ways, in the hardness of their hearts, and according to their own counsel; without operating graciously upon their souls; and therefore to be righteously punished for their sins." The election of some is made to imply that others are left or abandoned. And the fact that many live and die in their sins is given to prove that they could not have been chosen unto salvation. Then comes the sweeping statement, "that what takes place in time is but a manifestation of that which God purposed from everlasting;" although, doubtless, it must not be taken as meaning that all things transpiring in time were Divinely purposed and decreed. God cannot be in any way or manner the author of sin; and it cannot be conceived that God decreed to

punish any of the children of men except on account of their own transgressions.

While Dr. Lewis seems to hold the doctrine of reprobation, he stands loyally by the righteousness and the mercy of God; and he will not have those who bear not the marks of the election of grace fall into despair and think that the Divine purpose is against them, but rather let them seek and wait for the mercy of the Lord; whereas even those who possess some proof that they are of the number of the elect, must make their election sure. The application of the doctrine is thus made both felicitous and forcible. Despair and presumption are alike forbidden; and the election of grace is the ground of the sure and certain hope that a countless number of sinners shall eternally be saved. As to the works of God, they consist in the creation and preservation and government of the world.

Passing from theology proper, the second section of Dr. Lewis's "Body of Divinity" deals with the truths relating to man, his original state, the covenant of works in which the first man Adam stands as the federal head of the race, the fall of man with its consequences, human corruption, and the penalty of sin. These various portions of the subject are presented in a practical and homiletic fashion, with divisions and sub-divisions many, and each point proved or illustrated by Scriptural quotation or reference. There is an entire absence of criticism, and there is no attempt at philosophical explanation.

The next section of the work is its Christology. The first position established under this important heading is, That Jesus of Nazareth is the Saviour. The second part of the theme is the Person of Christ, very God, true and

perfect man, God and man in one Person. This is a great mystery, the Divine nature and human nature united in one Person, united but not mixed, each remaining distinct yet together constituting one Person. Sometimes that which belongs to the Divine nature is attributed to the God-man, and sometimes that which is distinctly human is attributed to the Person of Immanuel. An instance of the latter is quoted from Acts xx. 28: "The church of God, which He hath purchased with His own blood." Here is an expression which amply justifies "the Divine blood" of Williams of Pantycelyn, and goes a long way towards suggesting the still stronger phraseology of Howell Harris. In the next place come the Divine Appointment of Christ to be the Mediator between God and man, and the consideration of the mediatorial offices of Prophet, Priest, and King.

Under the office of Priest comes the treatment of the atonement, and among other things the question is discussed, For whose sins did Christ make atonement? In the first place the passages are quoted, shewing that *He gave His flesh for the life of the world* (John vi. 51), and that *He is the propitiation for the sins of the whole world* (1 John ii. 2), and that *He died for all* (2 Cor. v. 15), and that *He tasted death for every man* (Heb. ii. 9). Then another set of places in Scripture are referred to, proving that the expressions "the whole world," "all," and "every man" may have a modified meaning and cannot always be accepted in their absolutely literal sense: such as "the world knew Him not" (John i. 10), and "God reconcileth the world unto Himself" (2 Cor. v. 19). In the next place still another series of verses are quoted giving a more limited

view of the atonement: *Christ gave Himself for His church* (Eph. v. 25), *He gave His life for His friends* (John xv. 13), *He laid down His life for the sheep* (John x. 11, 15). And this is the view of the extent of the atonement which Dr. George Lewis holds and pleads for in his systematic theology.

After completing his treatment of the mediatorial offices, he proceeds to dwell on the Humiliation of Christ. Referring to the Kenosis he says, "By willingly making Himself of no reputation, or emptying Himself, as the word at Phil. ii. 7 signifies, and by appearing in the form of a servant, in a lowly state, he humbled Himself as Mediator." Here there is no explicit effort to explain the Kenosis. There is a hint of what its true nature was, but clearly the worthy divine does not see it. Evidently his idea of the form of a servant was merely a lowly state or a humble condition of life. But it was more than that, and the author would have said so and what it really was, if he had only given expression to what he seems to have felt when stating that Christ emptied Himself by appearing in the form of a servant. The explanation of the Kenosis must be that our Lord Jesus emptied Himself of "the form of God" when He took upon Himself the form of a servant; the lowly state into which He passed when He took the form of a servant was, that He became subject to law and under authority, to give obedience and to perform one special commandment, namely, to lay down His life and to take it up again for the salvation of men.

The discussion of the humiliation of Christ is naturally followed by the subject of His exaltation, which includes His ascension into heaven, His session at the right hand of

God and supreme power, and His second coming to judge the world at the end of time. There is one observation made as to the ascension of Christ which appears inconsistent with the doctrine of the Person of Christ as already laid down, namely, "that it was only the human nature of Christ which ascended." It is true that in respect to His Divine nature Christ was in heaven when He was here on earth, and likewise He remains here omnipresent on earth when He is gone up on high to receive gifts for men; yet as it was the God-man who suffered in our law place, so also it was the God-man who ascended into heaven and sat upon the right hand of the Majesty, and ever lives to make intercession for us. The excellent divine of a century ago was careful to say nothing to diminish the lustre of the Divinity of Christ; and the doctrine of the unity of the Divine and human nature in the Person of Christ, alike explicitly stated by him as we have seen above, must always be guarded and maintained.

The order in which the blessings emanating from the mediation of Christ are given and spoken of is this: justification, adoption, liberty, security, discipline, chastening, the answer of prayer, protection, the joy of the Holy Ghost, the ministry of angels, the inheritance of saints, perseverance, certainty, a glorious resurrection, and everlasting happiness in heaven. Regeneration and sanctification are treated in the fifth section of the work, among the truths relating to the Holy Spirit. Under the heading of sanctification the following subjects are dealt with: illumination, repentance unto life, faith, self-consecration, strength according to the day, growth in grace, the spirit of adoption, and longing for heaven. All these surely are

blessings of redemption in Christ, and might have been added to the previous list of the benefits of Divine grace through Christ. And with equal reason all that is said in the closing portion of Dr. Lewis's "Body of Divinity," touching the laws regulating the Christian life, might have been inserted in the treatment of the kingly office of the Saviour. Hence the remark of Dr. Lewis Edwards in his preface to a new edition of Dr. Lewis's work, which was published about thirty years ago by Hughes & Son of Wrexham: "But perhaps it would be difficult to have a better plan without a ruling idea, than the one followed by Dr. Lewis, though we cannot see as to some doctrines, why he places them under one head rather than another" (p. xxxii).

Dr. Edwards's Preface will come later on under our notice. For the present we only note his criticism, that Dr. Lewis's arrangement of his "Body of Divinity" was without a ruling idea. With many and the chief of theologians the chronological order has been the ruling idea: the Being of God, the Eternal Decrees, the Creation, Man, the Fall, the Promises and Prophecies and foreshadowings of Salvation, the Fulness of Time, the Person and work of the Redeemer, the Holy Spirit and His work, the Church, the Last things—Death, Judgment, Hell, Heaven. It is clear that Dr. Lewis was not a stranger to this method of organising Biblical truth; although it cannot be said that he strictly followed it. He seems to have before his mind especially the three Persons in the Godhead, and considers separately what is attributable to each in different sections of his work. The anthropologia may be regarded as subsidiary to the theologia, the charitalogia to the Christ-

ologia, and the nomologia to the pneumatologia. But if anything more than another governed the mind of Dr. Lewis in preparing his work, we judge it was this: an effort to bring together and to place in the best and clearest order he could the entire contents of the Word of God, so that his "Body of Divinity" might be, what he himself styles it, a Mirror of the Bible. In this respect it is but right to acknowledge that he worthily succeeded. His work, therefore, has a lasting value, and will always prove helpful, especially to the ministers of the Word, in acquiring complete Scriptural views of the several parts of Christian doctrine. And it will ever remain a substantial contribution to Welsh Theology.

Before we conclude this chapter, let us briefly refer to Dr. Lewis's exposition of the New Testament. The first

volume appeared in 1802, and contains his
Dr. Lewis's Commentary on the Synoptical Gospels.
Commentary.

The whole work consists of seven volumes, the last of which was finished by his son-in-law and successor, the Rev. Edward Davies, and was published after Dr. Lewis's death. There is a lengthened preface to the first volume, which contains excellent matter touching the inspiration, the divisions, the translations of the Scripture, and the value and importance of knowing the contents of the Bible, followed by observations on the necessity and usefulness of commentaries, with a brief account of what had already been done in England and Wales in the way of expounding the Word of God. Reference is made to Peter Williams's Annotations, but there appears to be no allusion to John Evans's "Harmony of the Four Gospels" and to the comments on the text therein contained. The

preface indicates also the devout spirit and the excellent intentions of the author. It was his chief aim to make his Commentary useful, especially to those who stood most in need of instruction. His great labour in preparing his "Body of Divinity" fitted him for this work, which covered the last twenty years of his life.

His exposition is simple, plain, lucid, Scriptural, and most certainly useful. He avoids literary criticism, but occasionally gives way to the theological bent of his mind. Under the words at Matt. i. 21, he says: "He saves His people from the penalty of their sin, from the power of sin, from corruption, from the grave, and from all the effects of sin. With a view to save them He has made known His salvation, He gave Himself a sacrifice, and He seeks to save by His Spirit applying the salvation unto them, by protecting them against their enemies, perfecting His strength in their weakness, by sending His angels to convey their spirits into glory, and to gather together their bodies in the last day." Scriptural references are made to confirm each particular.

At Matt. x. 24: "Christ is Lord, the Lord over all. He hath the right to do as He pleaseth, among angels and men, in heaven and on earth. But especially in His church. As such He gathers souls into His kingdom, gives them laws and officers, governs, protects, defends them, gives them blessings and privileges, conquers His enemies, and He will judge the quick and the dead." Speaking of the second coming of our Lord under Matt. xxiv. 42, he says: "He will come to put an end to the present fashion of the creation, to call the inhabitants of the earth into judgment, to render unto all according to

their works, to separate the sheep from the goats, to avenge His enemies, to be glorified in His saints, and to be admired in all them that believe." Dr. Lewis's Exposition of the New Testament was much in advance of what had previously been done in Wales in this department of theology, and well deserves to be had in lasting remembrance.

Before we take leave of the eighteenth century, we must mention one other theological work, namely, a translation by one D. Davies of Willison's Catechism in explication of the Shorter Catechism, and which was published at Carmarthen in 1797. The questions of the original catechism are broken small, and short answers are given. It is certainly a useful and helpful book.



CHAPTER IV.

1801—1820.

THE present century opened with considerable activity in the religious literature of Wales, and its first two decades were marked by keen theological controversy. In 1801 the Rev. Azariah Shadrach, the first Congregational minister of Aberystwyth, who died Jan. 12, 1844, began to send forth through the press his numerous writings. His productions were mostly tracts or sermons. Their character may be judged from their titles, such as: "The Key of Meditation," "The Vision of the Red Horse," "The Backslider's Mirror," "The Pearls of Calvary," "The Treasures of the Cross," "The Flowers of Paradise," "The Golden Balances," and the "Rose of Sharon." These booklets were popular, and in some instances passed through several editions. One of them was translated into English, under the title: "The Backslider's Mirror; a popular Welsh Treatise translated from the ancient British Language, by Edward Byam, Esq., late of the Mauritius. Bath: Binns & Goodwin; London: Simpkin, Marshall & Co."

It cannot be said that there is anything approaching to a standard theological work among the writings of Azariah Shadrach. But it was impossible for him to write so much and on such subjects without touching and handling matters pertaining to theology. In one treatise he writes of the attributes of God. In another he treats of

the being of God, of the Person of Christ and His Offices and Titles. Another of his books consists of imaginary conversations among the early disciples at Jerusalem, on such subjects as : The depth of man's misery through the fall, the wonders of salvation, the sin which easily beset-teth, the things about which we ought to examine ourselves, and the glory of the church in the last days. His "Rose of Sharon" is controversial, reveals him to be a sound Calvinist, and proves him to be an able defender of his doctrinal views. He published also among other things a volume of Sketches of Sermons, under the title of "A New Tabernacle opened on mount Calvary." His biographer, the Rev. Josiah Jones, Machynlleth, informs us that this volume was a great storehouse from which the weaker preachers of two or three generations ago drew much of their materials. Still another volume of his production appeared under the title of "The Waters of Siloam," containing meditations on Scriptural subjects. He must have been a diligent student, as well as an industrious writer, and is well deserving of being ranked among the divines of the Principality.

We have in the next place to mention a catechism which was written in 1804, the full title of which is as follows : "The Catechism of the Baptists, arranged for the Help of Parents and Sunday School Teachers, to instruct the youth of Wales in the Principles and Practice of the Christian Religion." The author's name was Titus Lewis, a Baptist minister at Carmarthen. Like Mr. Shadrach he was a native of the upper part of Pembrokeshire, and was one year his senior, having been born in 1773, but died in 1811 at the early age

**Titus
Lewis.**

of thirty-eight. His reputation as a preacher was so high that he was regarded as equal to Christmas Evans. His great work as a writer was, "The Political and Religious History of Great Britain," which was published at Carmarthen in 1810, the year before his death; but his contribution to Welsh Theology was the Catechism just named.

The Catechism is divided into twenty-one chapters. The first chapter is about the Being of God, and the leading question is, "Do you believe there is a God?" The affirmative reply being given, the reasons are demanded and stated: the works of creation, the order of providence, and the Scriptures. Three classes of persons are then named as denying the existence of God; Atheists, the fool who saith in his heart "there is no God," and such as profess to know God and yet "in works they deny Him." The necessity of belief in the existence of God is proved, inasmuch as in itself it is good, and without it we cannot come unto God. The Scriptures are the subject of the second chapter. The arguments for the Divine origin of the Bible given are: its contents, the character of its writers, prophecy, miracles confirming its truth, the hostility of the devil and of wicked men against it, its ancientness and preservation, its tendency and good effects, and the inward witness of the believer to its Divine authority. Then follow chapters on the nature and attributes of God, the Trinity, and the purpose of God.

The proofs of the existence of Three Persons in the one God are drawn from the apostolic commission,—which Mr. Titus Lewis, however, calls "the institution of baptism":



(Is it not the institution of missions and of teaching as well?)—and from the apostolic benediction, and from the statement that the Spirit is sent by the Father in the name of the Son. It will be noticed that the author of the Catechism does not use the passage at 1 John v. 7 here; but immediately after he applies it to shew that Father, Son, and Spirit are not three names, but three distinct Persons, each bearing witness in heaven. The happy phrase in "Charles's Instructor" in answer to a question as to the mystery of the Trinity of Persons in God, "a mystery to be believed and not to be comprehended," is adroitly repeated by Mr. Titus Lewis in a question on the same subject, "Is not this doctrine a great mystery, more to be believed than to be comprehended?"

His views as to the doctrine of election are the same as those of Dr. George Lewis. There is one point on which he makes himself impressively clear. The election of the saints unto eternal life is not conditioned by the Divine foreknowledge of their faith and obedience: "faith and obedience are the effect, and not the cause, of election. It is the election of grace; and if of grace, it is no more of works." Creation and Providence are the subjects of the sixth chapter of the Catechism. Then follow, The state of man before the fall, The fall and misery of man, The Person of Christ, The humiliation, exaltation, and offices of Christ. The questions and answers on these subjects are excellent and full, and fitted to impart complete instruction on the central theme of our holy religion.

The "blessings of reconciliation," enumerated in chapter xiii., are redemption, justification, forgiveness, peace with God, adoption, access to the throne of grace, joy

unspeakable and full of glory, growth and perseverance in grace, everlasting glory. The work of the Spirit is then treated in the conversion of sinners, the illumination of the soul, the communication of the gifts of grace, with the effects of enlightening the mind, bending the will, sanctifying the memory, elevating the affections, purifying the conscience, and the consecration of the body. And among the gifts of the Spirit are repentance unto life, faith in Christ, comfort, and help in prayer. The law of God, Divine worship, baptism, the Lord's Supper, death and the resurrection, the second coming of Christ, and the judgment, heaven and hell: these are the subjects of the concluding chapters.

It is unnecessary to say that the author of the Catechism is strong and very pronounced on the subject of baptism. But however opposed to him those of different views on this particular subject may be, it cannot be denied that Mr. Titus Lewis's Catechism is a very good compendium of theology. He seems to have had a special gift for condensing. His historical work above-named proves this.

We find the same ability illustrated in a volume of his Sermons edited by Rev. Thomas Lewis, Pontymister, and published at Newport, Mon., in 1878. Unfortunately they are not fully written out discourses; yet they are not mere skeletons, and in each case there is a comprehensive and well arranged statement of the subject. The Sermons on the Truth of the Gospel, the Humiliation of Christ, and the Divine Inspiration of the Scriptures, may be taken as examples; indeed the whole series amply justifies the traditions which have come down as to his powers as a preacher; and had he lived to a good age, it is more than

probable he would have developed into a great theologian.

It was in the year 1805 Mr. Charles of Bala's "Scriptural Dictionary" began to make its appearance; the second part came out in 1808, the third in 1810, and the fourth in 1811. As the title-
 Charles's
 "Scriptural
 Dictionary." page signifies, this great work contains History, Theology, Philosophy, and Biblical Criticism. The seventh edition in one volume of 932 pages, with a short appendix, was published in the year 1877 by Hughes & Son, Wrexham. In preparing the work the scholastic attainments of the author were of the greatest service to him. He also drew materials from all available sources, but made them thoroughly his own, shewing great judgment and a remarkable evenly balanced mind in handling especially controversial subjects. As Mr. Charles Ashton says: "Mr. Charles was a thorough Biblical Student" (*Hanes Llenyddiaeth Gymreig* p. 330). And in proof of his painstaking and patience, the same writer adds: "We find that with the assistance of Thomas Jones of Denbigh, while his Dictionary was being carried through the press, he prepared a copy of the Welsh Bible to be stereotyped, by request of the Bible Society, when he compared eight Welsh and eight English editions of the Bible in order to have a correct edition" (*ibid*).

We have already seen from his "Christian Instructor" that Mr. Charles was a sound theologian. And here we cannot do better than quote the words of his distinguished descendant, Dr. Thomas Charles Edwards, in a Paper read before the London Pan-Presbyterian Council in 1888: "The theological product and monument of the Methodist

Revival of the last century is Charles's 'Bible-Dictionary,' *Y Geiriadur*. This book contains elaborate articles on all doctrinal subjects. I have been at pains to trace some of them and to note the authorities cited. The chief are Luther on Galatians, Calvin's Institutes, Beza's Greek Testament (Notes and Version), Turretine's various works, Cocceius's works, Witsius on the Covenants, Vitringa on Isaiah, and other treatises of his, Dr. Owen, Thomas Goodwin, John Howe. The Fathers are quoted occasionally. Hooker is not known. This Dictionary was the storehouse of our preachers' theology for two generations at least, and it is still studied by all candidates for the ministry, and by many Sunday School teachers." ("Minutes and Proceedings," p. 126.)

The theology of the "Scriptural Dictionary" is the same as that of Williams of Pantycelyn, and it may be added the same as that of Dr. Lewis's "Body of Divinity." However true it may be that it is "the theological monument of the Methodist revival," it is so in no narrow or denominational sense. It has already been observed that the revival referred to was the chief means of preventing the Welsh churches from drifting into false doctrines. Thomas Charles of Bala was a child of the revival; for he was a convert of Daniel Rowland: and he was filled with the spirit of the revival, the evangelistic spirit, burning zeal for doing good to men. And it was in this noble spirit he wrote his "Dictionary" as well as his other books, and performed his various and multifarious labours. To him belongs the honour of writing the first Welsh Bible Dictionary; and while it has been followed by other works of a kindred character, it has never been superseded. It

remains a standard work and a book of reference, of which the Welsh nation may be proud, and for the service it has rendered be for ever thankful.

A striking illustration of the value and excellence of Charles's "Bible Dictionary" is given in the "Memoir of the Rev. Henry Rees" by the late Dr. Owen Thomas. That saintly and much revered minister became possessed of a copy at the early age of sixteen. Mr. Rees went all the way from his home in Denbighshire to see Mr. Charles, and to arrange for the purchase of the book. This was in 1814. Many years afterwards, when he had read similar English works, Mr. Rees acknowledged that he found little in them for his use as a preacher which he had not already found in Charles's "Dictionary." ("Memoir," Vol. I., page 38.)

It is therefore with some astonishment that we read the words of the Rev. William Jones of Bridgend, in the Preface to his "Theological Dictionary," published in 1837: "With regard to a Theological Dictionary, the Welsh are thus far without one in their language." True he makes a distinction between a Dictionary of the Bible, as containing an explanation of the principal words in the Scriptures, and a Dictionary of Theology, "as containing an exposition of principal words, articles, ordinances, and duties of religion; together with the principles and practices of the various religious sects which have been and are in the world. In a word, this contains a treasury or complete body of religious and ecclesiastical knowledge." Mr. Jones generously recognises the service of Peter Williams in preparing the "Concordance" and his "Annotations;" and he acknowledges the existence of

a Bible Dictionary, without naming the author, still less paying the tribute due to the merit of his great work. All the great topics of theology treated by Mr. Jones had previously been dealt with by Mr. Charles ; by the latter more scripturally, but by the former more historically. The new feature and the great merit of Mr. Jones's "Dictionary" is the account it gives of the various parties in the church from the days of the apostles onwards, and their respective doctrines. It does not profess to be a Bible Dictionary, although it is so to some extent ; but rather a Dictionary of historical theology.

In 1852 another Welsh Dictionary appeared, combining the character of the two former works, the Scriptural and the Historico-theological ; but of smaller dimensions, and therefore with shorter articles : by Rev. D. Hughes, B.A., Tredegar. Twelve years later, namely in 1864, the Rev. John Jones (*Mathetes*), assisted by the most eminent Welsh Baptist writers, brought out a large Biblical and Theological Dictionary. A characteristic feature of this great work is an elaborate and exhaustive article in the first volume, and extending over nearly one hundred and seventy pages (690—859), on the ever interesting and fruitful subject of Baptism, which has since been published in a separate form.

Still another Bible Dictionary has to be mentioned, by Dr. William Davies, a Welsh Wesleyan minister of note, with maps and illustrations. The first edition appeared in 1858 ; and a second edition, enlarged and improved, was published in 1881. Of this work the Rev. John Evans (*Eglwysbach*) wrote : " I judge conscientiously that there is not in the language a better work than this as to

matter and style." Beside these larger Dictionaries of the Bible, smaller ones have also been circulated among the Welsh people. And it must be esteemed not a little thing to the credit of our national character and tastes, that so many such works have been written and printed in the language, and so extensively read by the inhabitants of Wales.

We must now return to the early years of the century. In the year 1800 Wesleyanism was introduced among the Welsh. English Methodism had already planted itself on the borders of Wales and in the English districts of the Principality. But the great Connexion founded by John Wesley had not hitherto made any effort to win the Welsh people into its fold. But in the year just named the first effort in that direction was undertaken. The preachers appointed by the Conference to conduct that mission naturally gave prominence to their particular views of Christian doctrine. But they did more; they placed them in antagonism to the Calvinistic doctrines, which were being strongly held especially by the Free Churches already existing and flourishing in Wales. Hence there arose keen controversy, characterised at times by bitterness.

The history of the controversy has been given at length and with much interesting detail by Dr. Owen Thomas in his "Memoir of the Rev. John Jones, Talsarn," chapter xi., Part I., pp. 290—361. The reason for including such a chapter in the biography of that remarkable preacher will hereafter be given. For the present it is enough to observe that the chapter gives to the "Memoir"

a value which belongs to no other such work in the Welsh language. Dr. Owen Thomas was an extensive reader and had a most retentive memory, and withal was an accomplished theologian. Therefore we implicitly follow him in giving the following account of the Calvinistic-Arminian controversy, which was carried on during the first thirty years of the present century.

The first attack appears to have been made by the Wesleyans, through the translation of a tract under the title of "The Great Eternal Purpose," to which in a second edition was added a view of the evil consequences accompanying "Unconditional Election." Both in the tract and in the appendix the Election of Grace, in the Calvinistic aspect of it, is contemptuously spoken of. Every effort was put forth to circulate the tract, and thereby to create prejudice against Calvinistic doctrines. The first reply to that attack was a new edition of the Welsh translation of Elisha Cole's work on the "Sovereignty of God."

About the same time Mr. Wesley's "Blow at the Root" was translated into Welsh and strenuously circulated, aiming to shew that Calvinism leads to Antinomianism. Then came out the Rev. Christmas Evans's reply to the tract on the "Great Eternal Purpose," with notes by Mr. Titus Lewis. We have introduced above the name of Titus Lewis, and find that what Dr. Owen Thomas says of him strongly confirms the estimate already given of his abilities as a theologian. Comparing his "notes" with the "observations" of Christmas Evans, they are stated to be more minute and logical. Both maintain strongly Personal Election, Particular Redemption, and the relative doctrines

of Calvinism. The doctrine of Reprobation, however, is rejected by Mr. Christmas Evans; and Mr. Titus Lewis seeks to prove the consistency of the call of the Gospel with election of some unto eternal life:

“In the Gospel is the bread of life for souls ready to die from hunger, and living waters for those who are athirst, and all such are called upon to come forward to receive the blessings of reconciliation, as a free gift; without money and without price. Not unto sinners, considered as *elect*, are mercy, pardon, and grace announced; but unto sinners considered as well nigh perishing: to such are offered the most earnest and tender invitations, to look unto Christ, to lean upon Him, to trust in Him, as the alone and all-sufficient Saviour; and by so doing they shall receive the forgiveness of their sins, peace of conscience, deliverance from wrath, and the fruition of glory. The Scriptures generally agree with this thought. To judge differently arises from a misrepresentation of election; and the result will be the abuse of it.” Dr. Owen Thomas regards the book, from which the above quotation is made, as a onesided defence of Calvinism. That election and the universal call of the Gospel are consistent cannot be doubted. But it is not clear that the above quoted words demonstrate their harmony.

In reply to the last mentioned work, Mr. John Bryan, a leading Welsh Wesleyan, sent forth a pamphlet under the title of “Unconditional Election,” which contained very strange misrepresentations. When the words of Mr. Christmas Evans are quoted, “It was the good pleasure of God to give the church to Christ,” it is added, “It was the good pleasure of His will to give all others to the

devil." And the observation, "that all the links of salvation, from first to last, originate in sovereign grace," is made to signify, "that all the links of reprobation, from first to last, originate in sovereign wrath." As a means to deepen prejudice against Calvinistic doctrines, the little pamphlet answered its purpose; but as an argument on the subject it referred to, it was an utter failure.

Mr. Christmas Evans, however, took the trouble to answer it, in a book of 24 pages, which was published in 1803. In the first part of this work the author argues against the notion that election is merely election unto office, and maintains that it is election unto holiness and to salvation. As Dr. Owen Thomas says, "He holds strongly that the Scriptural doctrine of election contains no more Reprobation than is acknowledged by Mr. Wesley himself; and that there is the same difficulty in his System, as there is in the Calvinistic doctrine, with regard to unbelievers, as long as he adheres to his admission, that God has predetermined and foreordained to damn them as such, and that he foreknew perfectly all who would continue to be so." Although Mr. Christmas Evans handles Mr. Bryan more gently than might have been expected, he uses strong language in reference to Mr. Wesley. As for example, "According to Wesley's teaching, God may revoke the act of justification, and for ever damn those who were once justified—Atheism under a veil are such thoughts." Such terms and their like reflect the great heat of the controversy, and the unreasoning passion which prevailed in Wales at the time.

In the same year Mr. Wesley's "Predestination Calmly Considered" was translated into Welsh, and with it as an

appendix were published two Sermons by the Rev. Mr. Walters of Glamorganshire, author of the English-Welsh Dictionary, in which he views the Gospel from the standpoint of Arminianism. Mr. Walters was an evangelical clergyman, and represents the evangelical spirit, which is the special characteristic wherein the Arminianism of Wesleyan Methodism differs from the older Arminianism. It is unnecessary here to speak of Mr. Wesley's views and arguments, and it would be out of place, as that belongs to English rather than to Welsh theology.

The publication of Mr. Wesley's "Predestination Calmly Considered" in the Welsh language excited much attention, and greatly intensified the controversy already existing. It was not, however, till 1805 that a reply to it appeared, not a translation, but an original work. The early Welsh Wesleyans drew their artillery extensively from the writings of the founder, an advantage and a disadvantage. The Calvinists of Wales on the other hand had learnt to think and to express themselves in the language of the country, and by this time had a considerable native literature to fall back upon; and hence were more independent of aids from beyond the borders.

The title of the reply just referred to is, "The Springs of Salvation, or a Defence of the Doctrines of Grace," by B. Jones, minister of the Gospel. This is the same B. Jones who wrote on the "Doctrine of the Trinity," mentioned in the previous chapter, and against the tendency to if not the pure Sabelianism found in Peter Williams's note on John i. He was a native of Carmarthenshire, and received when young into the fellowship of the Congregational Church at Henllan; he was educated for the

ministry at Abergavenny. His first charge was at Pencader, thence he removed to Anglesea, and afterwards to Pwllheli, where he ended his days. He appears to have been a thorough student of the Word of God, and held fast the "five points," but at the same time as strongly maintained the infinite sufficiency of the sacrifice of Christ and the infinite merit of His atonement. He wrote his book in excellent spirit and style, basing with care his positions on the solid foundation of the Scriptures. Any person that read and inwardly digested the "Springs of Salvation" by the Rev. B. Jones would be made strong in the doctrines of grace. Just about the same time one of the Wesleyan brethren wrote a tract answering the question, What is Arminianism? which was very widely circulated, and exerted a considerable amount of influence.

It will be remembered that when we introduced the name of Mr. Charles of Bala, we spoke of him as one of two by far the largest figures in the second group of the Welsh Methodists Fathers. We are now coming to the second member of the remarkable pair, namely, the Rev. Thomas Jones of Denbigh, the translator of "Gurnal's Christian Armour," and the author of a great Welsh work on "Martyrology" and of many important theological writings. He was the contemporary, the intimate friend, and the energetic fellow-labourer of Mr. Thomas Charles. Happily for us, an able, elaborate, and exhaustive biography of Thomas Jones has just been published from the pen of the Rev. Jonathan Jones of St. Asaph, (T. Gee & Son, Denbigh, 1897) which will materially aid us in elucidating

**Thomas
Jones
of Denbigh.**

many points in the narrative of the theological controversies given by Dr. Owen Thomas.

Mr. Thomas Jones was born early in the year 1756, at a farmhouse near Caerwys, Flintshire. His parents were highly respectable, and lived on their own estate. His father intended him to be a clergyman of the Church of England. He was educated at Caerwys and Holywell. But not finding himself disposed towards the ministry of the Episcopal Church, he did not proceed to the University, where, it is certain, he would have distinguished himself. Nevertheless he was a good scholar, and early gave himself to intense reading, and especially to the reading of theological books. In the year 1772 he became a church member at Caerwys, and went through very deep and soul stirring religious experiences, which lasted several years, until at last he found peace by reposing on the infinite merit of the Redeemer's sacrifice. He was not strong in health, and was twice under surgical operations. He contended also for a long time with a desire to preach, to which he did not yield till the year 1783, when he was between twenty-seven and twenty-eight years of age.

It was about Christmas, 1785, Mr. Jones met Mr. Charles of Bala for the first time, with the result that they became fast friends and ardent fellow-workers. Mr. Jones after his first marriage resided for some years at Mold, and subsequently at Ruthin, Abergelle, and Denbigh. Wherever he lived his presence was a felt power, and his services to the cause of religion were largely and widely blessed.

In response to the request and resolution of the Calvinistic Methodist Church at Denbigh, he administered

the ordinances of Baptism and the Lord's Supper several years prior to the first ordination of their own preachers by the Calvinistic Methodists, which took place in 1811. It is estimated that this bold step on his part considerably expedited that important change, to which there was such intense opposition made by the majority of the clergymen associated with the Welsh Methodist movement, but which was the means of consolidating and perpetuating the results of the great work which had been accomplished and had been so signally prospered by the Spirit of God. Mr. Jones was not only a minister of religion and a theologian, but also a genuine patriot. He assisted Mr. Charles in setting up a printing press at Bala, and he may be looked upon as the founder of the great printing establishment of Mr. Gee at Denbigh. He died on the 16th of June, 1820.

In the year 1806 the above-named Rev. Thomas Jones of Denbigh published a work under the title, "The Doctrinal Mirror," in which he set forth the difference between Calvinism and Arminianism, and sought to prove that the Calvinistic view of Christian doctrine was in harmony with the faith of the Church of Christ throughout the ages, but pronounced Arminianism to be the younger sister of Pelagianism. The book was written in the form of a dialogue between *Questioner* and *Answerer*. There is first of all a clear statement of the Calvinistic and Arminian positions with reference to the five principal points of difference between them, touching Election, Redemption, Freedom of the Will, Effectual Vocation, and Perseverance in Grace. Then follows the Scripture proof

"The
Doctrinal
Mirror."

of the Calvinistic positions on these subjects. And finally the difference between Calvinism and Arminianism is traced to opposite views taken in respect to the fundamental doctrine of sin.

The *Questioner* is made to ask, "Although there are many subjects about which there is a dispute between Calvinists and Arminians, is there not any one subject that may be named as the root and chief part of the difference and separation?" The *Answerer* replies, "I think there is; and that I will endeavour briefly to do thus:—The fundamental subject in dispute is original sin, or the original state of all mankind through sin. If the Arminians were of the same views as the Calvinists on this subject, scarcely would they have the means of opposing them in other subjects. Understand: if all mankind are by nature the children of wrath, dead in trespasses, and therefore utterly unable to attain to salvation, unless God of His special grace quicken and restore them—if mankind is such, I say, and such they are according to the testimony of the Word of God, therefore it is altogether impossible for any man ever to be saved through the *conditional election*, the *general redemption*, the counterfeit of *free will*, and the *weak general vocation*, and the *uncertainty* of perseverance, which the Arminians plead for. A man dead in his soul can never perform one of the conditions which Arminianism places upon him; that is, to repent, believe, and to be a new creature, &c. In consequence, how can he ever be elect, according to the imagination which they have of election, beginning to take place *after* a man has repented and become a new man? To a man *dead* in his soul, *conditional redemption* is of no benefit whatever; nor vocation, unless it

be made effectual and invincible to bring him into spiritual life. These considerations, and the like, cause me to come to the conclusion that the root and substance of the difference between the principles of Calvinism and Arminianism is this:—The first says, *That man by nature is dead in sin*; and the other says, *That man by nature has a spark of spiritual life*. The first confesses, *That salvation comes to the sinner of the free grace of God alone*; and the other alleges, *That salvation comes, in part, yes, in a very large part, from the ability, virtues, free will, and the works of men*” (“Memoir of T. Jones,” pp. 172, 173).

Both Dr. Owen Thomas and the Rev. Jonathan Jones, the last biographer of the author of the “Doctrinal Mirror,” speak in high terms of the ability and style of the book. But the writer was already contemplating the production of a larger and more important work on the same subject. There is proof that he had for some time been gathering material for that purpose. As has already been mentioned, Mr. Jones was a great student of Church History and of the History of the Doctrine. It is evident he became well versed in this great branch of Theology. Church History was one of the sources of Mr. Jones of Denbigh’s theology. Another source necessarily was the Bible, to the study of which he gave himself with great earnestness and assiduity, and even in its original languages. There was still another source from which he drew his interpretation of Christian Doctrine, namely, his own personal experience.

We have already referred to the severe and protracted spiritual crisis, extending over seven years, two years longer than that of Vavasor Powell, through which he

passed. In his Preface to the "Doctrinal Mirror" he makes the following remarkable confession :

"For several years of my life I was a high-minded Arminian in principle ; and I experienced an angry loftiness in my heart against the doctrine of Free Grace—especially against the Election of Grace ; and that when I was in the habit of hearing that doctrine, and without knowing of any teachers opposed to it, except those whose irreligion was sufficiently manifest. But I was bent to other thoughts, by being convinced, as I think of the Lord, of my misery and lost condition ; my need of Christ and of His righteousness to justify me ; and of His Spirit to work in me every grace and virtue pertaining to salvation. Accordingly I saw that the Scripture testified clearly that there is no hope for a sinner but through Free and effectual Grace ; and that this Grace was purposed from everlasting, and treasured in Christ unto all who prove its power and efficacy ; and also that it is perfectly just in God to grant it to such as He please, and to leave others without it. Thus from what I had read of the Bible, that which I believed and proved, I have in some measure a consideration of the value of immortal souls, of the need and danger of souls weak in understanding and experience, and of the duty of ' striving for the faith ' once given to the saints ; and of the privilege of being and of seeking to be instrumental in turning a sinner from the error of his way." ("Memoir," pp. 165, 166.)

The doctrine of Grace in its Calvinistic aspect and form was burnt into his soul by his agonizing experience, very much after the manner in which Paul learnt the doctrine of grace through his marvellous experience on

the way to Damascus and his subsequent discipline. And we are reminded too of the way in which Luther's teaching of Justification by Faith arose out of his experience.

The larger work above alluded to as being contemplated by Mr. Jones, and which it took him some years to prepare, made its appearance in 1807, under the title of "Religious Conversations between two neighbours,

Considerate and Instructed, in an argumentative, Historical, and Scriptural way." It is divided into fourteen chapters or "Conversations." The writer begins by expressing his concern on account of the spreading of Socinianism or Arianism in some places, and because Arminianism was being preached not only by some clergymen and dissenters, but also by "sectarians who appear to be more energetic, earnest, and religious," meaning the Wesleyans. He approaches his subject with sincere humility and in the spirit of prayer. He proceeds to give a brief account of the origin of Arianism and Socinianism, and points out that there is very little difference between these two errors, especially in their chief article; Arius made the Son of God a creature, Socinus held Jesus Christ to be no more than man: "and the two systems alike destroy the sinner's hope of salvation through the obedience and death of Christ, and alike deny the sanctifying influence of the Holy Spirit" (p. 16).

A brief outline is then given of the history of the Arians and of the Socinians; and in reference to the efforts of some of the latter to spread their principles in Wales, the writer expresses his fervent wish that they might not

succeed, a wish that certainly has been realised to a very large extent. Then follows a statement of the principal points of difference between Calvinism and Arminianism. The article from the Arminian Creed as to Election is quoted and criticised :

“It is true that those who believe were chosen. But did God know how many and who would believe? He certainly did know, if He is omniscient. And if we doubt that, we are no better than the fool, who saith, ‘There is no God.’ In the next place, did God know whence they should have faith and grace to believe and obey? He doubtless did know. Behold, therefore, must He not know that they should have such faith and grace as free gifts from Himself? If nothing more than this be admitted, the Election which the Calvinists would have is acknowledged. For Him to elect those who believe and obey, without knowing and purposing that He would give them such grace, O! what sad news! It is an infinite mercy, that from men and not from God we hear it. Such as thus think of Election, must think of themselves that they can believe and obey, without grace of the special operation of God” (pp. 20, 21).

In a similar manner the words of an Arminian as to the other points of difference are quoted and criticised. And the writer goes on further to shew, that there is a difference between the Calvinistic and Arminian views of original sin and justification. He also substantiates his positions by quotations from the Articles and Homilies of the Church of England.

In the third of the “Conversations” in the work now before us, the author proceeds to prove that the difference

between Calvinism and Arminianism was more ancient than the rise of the latter in the early years of the seventeenth century, and the days of John Calvin in the sixteenth century. It can be traced back to the springing up of Pelagianism and Semi-Pelagianism. A lengthened and very interesting account is given of the life of Pelagius, and his heresy is fully indicated, as denying original sin and maintaining the ability of man, and therefore in every respect opposed to the doctrine of Grace.

“I have given you a little and perhaps enough proof as to the principles of Pelagianism ; and as to the difference between it and the suppositions of those that arose shortly after Pelagius and were called Semi-Pelagians, there was scarcely sufficient, in my judgment, to be accounted a division. But we find that many authors arose, and were thus called, in a few years after the commencement of the Pelagian disturbance. All these alleged, that though all mankind fell in the first Adam, there was enough of that which they called *grace* and *strength*, and sometimes *free will*, given through the second Adam to every man to be saved ; and that the result of men rightly using that is, that they become the Elect of God. They judged, as Arminians at present do, that the part which God has in the restoration of a sinner (beside the germ which they say is in every man) is to give unto him the privileges of the Gospel. As for grace quickening, converting, and sanctifying the soul they would not own, except in dependence on the good virtues and free will of man. If the heart please to bend itself, it will be bent ; otherwise, according to their opinion, it must be left as it is ; grace has nothing to do but to give a fair offer to all. It is such poor grace

as this that men set up against the true grace of God. In short, the Semi-Pelagians in this error were very near, in the degree of their confusion, to Pelagius and Coelestius themselves; yet endeavoured to smooth down some of their doctrines. As to sinless perfection, Pelagius had not many followers, to hold and profess such a foolish and proud imagination, till the Church of Rome nearly reached the height of her heinousness and self-righteousness. And of all the branches of the Arminians this day in Britain and other countries, I think that Mr. Wesley's followers alone seek to hold up the subject" (pp. 80, 81).

After tracing further in several chapters, and that in a scholarly and thorough manner, the progress of Pelagianism and Arminianism on the one hand and of Calvinism on the other hand, and proving by references and quotations that the Christian Fathers, Martyrs, and the Protestant Reformers held what are now called and known as Calvinistic doctrines, the author proceeds in the twelfth "Conversation" to submit the particular doctrines in dispute to the test of Scripture. He begins by considering the state of man through the fall. He briefly narrates the story of the fall, and argues that the early chapters in the book of Genesis prove the guilt and corruption of mankind as the result of the disobedience of our first parents. Then passage after passage from all parts of the Scriptures are quoted to describe man's moral condition through sin, and to demonstrate the utter helplessness of the human race to restore itself independently of the gracious purpose of God and the agency of the Divine Spirit. In the next place the doctrine of the imputation of Adam's transgression to his descendants is powerfully argued, from

which subject the author passes to the great theme of Predestination and Election. He says :

“I take it for granted that God is omniscient ; and therefore that He knew with perfect certainty from everlasting all things which have taken place and will come to pass to everlasting. And if He knew the least things, it is certain that the loss or the salvation of any of His creatures was not hidden from Him. It must be that the one and the other were certainly manifest before Him from everlasting. Consequently, with regard to all of Adam's race that shall be saved, God has surely foreknown them, or foreseen them. And if He foresaw some of Adam's race in heaven, He saw that they would be there, either because they make themselves to excel others, who shall be excluded ; or because He magnifies His mercy in them, and so of His grace alone causeth them to excel. It must be one or the other of these two things ; except we think that God has purposed for some to be saved, without anything in their condition and conduct excelling the ungodly that are lost. This last is so shocking that no serious person can embrace it. Hence we think that one of the two first things must stand true. As to the former of the two it appears to me wholly objectionable, as a proud, foolish, and ungodly supposition. There is against it all the Scriptures that have been quoted proving the sinful misery of all mankind. They prove that sin has placed them all on the same level in the pit, *the enemies of God, dead in trespasses, &c., &c.* How can it be expected of any of these to excel, and to be new creatures, &c., without being created anew ? There is against it many Scripture lessons which teach clearly, that God is the alone fount, giver,

and creator of spiritual life, and of every spiritual grace and virtue. And also there is against it all the Scriptures that I shall now name, which prove manifestly that God of His grace alone has foreordained, elected, and chosen His own, according to His own will, in an eternal purpose ; and that He in consequence of that quickens, sanctifies, and glorifies them." (pp. 315, 316.) The Scripture proofs are then given. After the same manner the other subjects are treated in the two remaining chapters of the book : Redemption, Free Will, Vocation, Justification by Faith, and Perseverance in Grace.

There is an Appendix to the work, containing Mr. Jones's observations on a letter addressed to him through the press by the Rev. Owen Davies, a Wesleyan minister, in reply to his "Doctrinal Mirror." Mr. Davies had said that Mr. Jones did not agree in his views with Mr. Charles of Bala ; but it appears that the latter had seen the manuscript before it was printed. And other animadversions as to matter of fact and history are likewise refuted in the Appendix. Whatever might be said about Mr. Davies's abilities and doctrinal views, he was not to be compared with Mr. Thomas Jones as a historian. The latter was certainly very strong and pre-eminent in his knowledge of Historical Theology.

The "Religious Conversations" is certainly a remarkable book, and one of the classics of the Welsh language. While it was being printed at Bala, one of the workmen in the office sent the sheets to the Rev. Owen Davies, and by this unworthy means he was enabled to bring out in a few weeks after its appearance a voluminous reply, also in the form of a conversation between *Instructed* and *Berean*, with

further letters addressed to Mr. Jones. It would have been much better for the effectiveness of the reply if Mr. Davies had waited to see the whole of the "Religious Conversations" before beginning to write, and had taken much more time in preparing his answer to such a masterly work. As it is, it indicates some talent and contains smart and good things, but it is not a little marked with inaccuracies.

Under the circumstances the controversy became very heated and bitter. It was natural that Mr. Jones should feel strongly on account of the surreptitious way in which Mr. Davies had access to his work as it was being printed. And in the rejoinder which he wrote, which was published in 1808, he gives vent to his displeasure; but he does what is better and more important, and adds to the value of his contributions to Welsh Theology, that is, he further fortifies his doctrinal views and his historical statements by additional references and quotations, and by correcting inaccuracies that had slipped into his previous writings. It was some time before Mr. Davies made answer to that rejoinder; and when it came, it cannot be said that it added to his credit as an author; and there was still another rejoinder from Mr. Jones. Also the latter published in 1809 a new edition of the Church of England Catechism which was prepared at the time of the Reformation, with a view of demonstrating the consistency of Calvinistic doctrines with the creed of the Established Church.

The controversy between Calvinism and Arminianism lasted for twenty years more, till about 1830; and several writings appeared from both sides. We must content ourselves with only a brief enumeration of those writings.

The first was a memoir of the Rev. John Brown of Scotland, together with translations of articles from his "Dictionary" and "Select Remains," in order to set forth Calvinism and to expose the unscripturalness of Arminianism. The Calvinism taught in this work is held to be onesided. But the attacks made against it by Arminians led the minds of some into opposite extremes.

In 1807 the Rev. John Roberts, Congregational minister at Llanbrynmair, Montgomeryshire, from 1795 to 1834, a man of good abilities and of excellent spirit, published a "Friendly Address" to the Arminians, with a view to induce them to consider, *Who hath made them to differ from others.* The special truth which seems to have laid hold of his mind was, That the cause of salvation is wholly in God, but that the source of man's lost state and final destruction lies in himself. Hence he adhered strictly to the Calvinistic view of election, the fall of man, the necessity of the work of the Spirit, and other connected doctrines.

The "Friendly Address" was also published in English, to which a reply was made by one Thomas Brocas, a local preacher at Shrewsbury; and immediately there followed a rejoinder from Mr. Roberts under the title of "Second Friendly Address to such as desire to know the truth as it is in Jesus." Shortly afterwards a Baptist minister, Thomas Davies by name, wrote a tract entitled, "The folly of the Arminian creed," which, as its name signifies, handles the subject severely and intemperately; and hence it added but little to the value of the controversy.

About the same time the "Correct Mirrors" of Mr.

Parry of Chester was published, shewing the inconsistency of Mr. Owen Davies, the great champion of Arminianism, with the Scripture and with himself; which caused no little excitement, and is reputed to have greatly retarded the progress of Arminian principles in Wales. The eminent Baptist, Mr. Christmas Evans, also made a vigorous attack against Arminianism, and wrote in particular on the doctrine of Particular Redemption.

After this, for various reasons, there was a lull in the controversy for about seven years, till in 1818 the Rev. Samuel Davies, a Wesleyan minister, then located at Holywell, published a Sermon on the subject of General Redemption, especially insisting that Christ died for all. And about the same time a Sermon on Justification by Faith from the Arminian standpoint was published, the author being the Rev. D. Rogers, who was one of the ablest men among the early Welsh Wesleyan ministers, and was, as it has often been the case, in 1819 transferred by the Conference into the English work.

In the same year, 1818, another book appeared in the form of a dialogue between Thomas the Collier and David the Miner, by one who styles himself an *Old Miner*. The topics of the dialogue were the various subjects of the Christian Religion. This proved to be a popular work, and a second edition was soon demanded. Its aim was to prove Arminian doctrines to be inconsistent with the Scriptures. It was felt that it dealt a heavy blow against Arminianism. An answer to it soon appeared under the title, "The Defender of the Truth," by one Edward Jones. In 1820 Mr. Samuel Davies, above mentioned, wrote his "Calvinism Unfolded."

Without giving further particulars as to the tracts and booklets and larger writings which appeared, it has to be observed that they consisted to a large extent of misrepresentations, and it is evident the various authors were not fully competent to deal with the subjects of difference. The reading of many of them was limited, and they had but little knowledge of the principles of Biblical criticism. There was on the other hand very strong prejudice on both sides of the controversy, a condition the opposite of favourable to the cultivation and progress of sound theology. And it has to be admitted that the outbreaks of the heat of the controversy were sometimes unseemly and much to be regretted. These, however, are ancient matters, and have only a historical interest. While Arminianism and Calvinism have come no nearer to each other, Arminians and Calvinists have come to understand one another much better, and among other things for the reason that they have learnt to recognise the difficulties of their respective views of Christian doctrine.

Another controversy followed that which we have above outlined among the Calvinists of Wales, which finally resulted in the modification of their views, and still more so in the modification and greater exactness of their statement of truth. Such a change could not but act to good advantage upon those who held opposite views. We close this chapter by giving expression to the pleasant reflection that there obtains at the present time the best of good feeling between the Calvinists and the Arminian Methodists or Wesleyans of Wales.

CHAPTER V.

1800—1830.

THE common ground held by Calvinists before the controversy sketched in the previous chapter was, that the infinite sufficiency of the Sacrifice of Christ was an adequate foundation of hope to the chief of sinners, and therefore the call of the Gospel may be addressed unto all men; and yet that there is a special and covenant relation between the elect and Christ as their Surety so as to make certain their salvation. There were a few who held a narrower view, and maintained that the Gospel, strictly speaking, does not invite all men to receive the salvation which it proffers; they were, however, but exceptions.

After the introduction of Wesleyanism into Wales and the disputations thereby occasioned, the Calvinists found themselves face to face with the difficulty of reconciling the sufficiency of the atonement for all and its special appointment for the elect. In attempting to solve this difficulty, the Calvinistic theologians of Wales took at least three different lines of thought. Mr. Christmas Evans held that the sufficiency of the atonement rests upon its Divine appointment, and therefore that, strictly speaking, it is not universally efficacious. Mr. Roberts of Llanbryn-mair maintained that the atonement has a general effect touching certain purposes of the Divine government,

**Different
Lines
of
Thought.**

whereas it bears a particular relation to the elect. But Mr. Thomas Jones of Denbigh adhered to the view that the atonement is universally sufficient, with a special appointment being made to ensure the salvation of the elect, holding both truths, but admitting his inability to reconcile them. These divergences of views led to considerable discussion and controversy.

In the writings of Mr. Christmas Evans, and the effort to establish the doctrine of particular redemption as against the universal redemption of Arminianism, advantage is taken of the figurative language of the Scriptures setting forth the nature of redemption, namely, as an act of purchase: "Ye are bought with a price." When a price is paid, it must be equal in value to that which is purchased, and no more nor less. Hence the doctrine of an equivalent atonement. It is taken for granted that the finally unsaved were not atoned for or purchased. The Lord Christ suffered only in proportion to the number and guilt of those who shall be everlastingly saved. True, there must be a Divine Person to redeem one sinner, and the atoning sacrifice must be offered by the Divine Person in a perfect human nature. But the sufferings of Christ in making atonement for sin cannot be the same in behalf of an innocent child, as in the place of a heinous offender, nor as great for a smaller number of sinners as for a greater number. The atonement is an exact equivalent for those in whose behalf it was Divinely appointed, namely, the elect. These views were published by Mr. Christmas Evans during the first decade of the present century, and inasmuch as they were intended to meet the Arminian

doctrines of the Wesleyans they proved attractive to many, and it was some time before their objectionableness was exposed.

It was not till 1814 that two Letters, written to a young friend by Mr. Roberts of Llanbryn-mair, were published

**J. Roberts's
Two
Letters.**

under the title of "Humble Attempt to explain that which is taught in the Scriptures of the General and Particular Purposes of the Sufferings of Jesus Christ." The position maintained in these Letters is that all the daily blessings of Providence and the comforts of life are given unto men, unto all men, on the ground of our Lord's death. And it is in view of His sufferings that the offer of salvation can be made unto all men. Yet the writer confesses that all who are saved are saved according to the election of grace, and that there is a special relation between the death of Christ and the elect. At the same time the value or efficacy of our Lord's death must not be divided, as if one portion were for the benefit of the elect in particular. It is the one and same precious suffering of the Redeemer that exerts a universal or cosmic influence for good, and ensures the everlasting salvation of the elect.

The author of the Letters deals also with the objections to his mode of presenting the subject. If our Lord's death stands related to all mankind, did He not shed His blood in vain as regards the finally unsaved? That the Saviour died in vain cannot be admitted. On the other hand, there is abundant proof that our Lord's sufferings accomplished the greatest results. Yet there does not appear to be given any direct answer to the question just mentioned. And as to the consistency of the general and particular objects

of the Saviour's death, the writer admits the difficulty, but insists that both are taught in the Scripture. Whatsoever is taught in the Scripture must be accepted, whether its harmony with something else clearly taught in the Bible can be perceived or not.

Such is a very brief summary of Mr. Roberts's attempt to controvert Mr. Christmas Evans's *quid pro quo* theory of the atonement, a theory which had taken deep hold of many minds and had developed a widespread Hyper-Calvinism. Within so small a compass it can scarcely be expected that Mr. Roberts could be able to deal fully with the subject. Also some expressions occur in his letters which are objectionable and gave offence at the time, with the result that the little work caused some excitement and keen disputation. For example: "All our temporal mercies come unto us by the way of the blood;" that the whole empire of God is "governed by the blood and mediation of Jesus;" that "Jesus Christ shall see of the travail of His soul, not only in the salvation of the elect, but in the manner in which the glory of God's rule shall shine forth in the punishment of those who disobey the Gospel."

The truths contained in these expressions might have been worded differently, as is done with his usual felicity by Dr. Owen Thomas in the following terms: "That the government of the whole creation has been entrusted to Jesus Christ as Mediator, and that His rule is founded on His sufferings and death, inasmuch as it was through His sacrifice He ascended to the throne, and, so far as that, the dispensing of providential mercies in the world generally bears some relation to His sacrifice." It is probable

that Mr. Roberts intended no more than what is thus stated.

In two years after the appearance of the two letters now spoken of, Mr. Thomas Jones of Denbigh published the first edition of his notable work on T. Jones's "Redemption," and three years later (1819) "Observations," a second and enlarged edition, with two appendices containing observations on Mr. Roberts's two letters and on a book by Mr. Christmas Evans.

Before we proceed to consider the main portion of this remarkable and very able work, let us advert briefly to the "Observations" in the appendices, and first to the criticism made on the "Humble Attempt" to set forth the teaching of the Word of God as to the general and particular purposes of the sufferings of our Lord. Having stated the proposition that "*blessings are imparted to sinners generally through the suffering of Jesus Christ*," the Scriptural proofs given are mentioned, namely, the words at Gen. viii. 20—22, and ix. 13, 16, 17. The writer goes on to say that after considering the passages referred to, he acknowledges the patience of God and His goodness towards all men, yet he makes the weighty observation that God is *angry with His enemies*. And there is nothing in the above places of Scripture which removes the curse or wrath of God abiding on sinners without Christ. It was not to procure a respite for condemned sinners nor to purchase providential mercies for a time that Christ shed His blood, but *to redeem sinners from the curse of the law and from their sins, yea, to reconcile enemies unto God, to redeem them unto God, and to sanctify and save them for ever*; therefore it cannot be main-

tained that providential blessings, granted as a loan for a time unto such as are under condemnation and whom God foresees that they will finally perish, come "by way of the blood." It is not worthy of the glory of Christ to think, that He suffered for a purpose so limited. The blood of Christ "speaketh better things" than these, and was shed to make peace and to bring about the conversion of enemies into friends.

Another proposition made by Mr. Roberts is this : "I do not see it can be denied, that there is the same relation between the blood of Christ and sinners generally as there is between the call of the Gospel and sinners in general." Jesus Christ as God-man is related to all men. He is fitted and all-sufficient to meet the wants of all men, yea of sinful men. And He has commanded His ministers to proclaim Him unto all men, and to proffer Him for the acceptance of all that hear the Word. But Christ is not related unto all, as a parent is to his child, or a husband is to his wife, or as one that has adopted a son to be his heir. It cannot be conceived that He is the covenant-head and surety of such as shall be lost. His relation to the unbeliever must be distant as compared with His relation to such as are saved through faith in Him. There must be a difference between relationship to Christ and the call of the Gospel, which may be addressed unto all on the following grounds: the all-sufficiency of Christ, the command to preach the Gospel unto all nations, the certainty that there is no hindrance in the purpose of God to the salvation of any sinner that believeth, and the blessed promise that whosoever believeth shall be eternally saved. The ignorance of the preacher as to those who may or may

not believe, or that of the hearer as to those who are or are not the elect, has nothing to do with the universal proclamation and call of the Gospel.

But the most forcible of the "Observations" are those which relate to the subject of redemption. We have already stated that Mr. Roberts of Llanbrynmair maintained that the death of Christ was for the good of all in certain respects, emphasising upon the same words of Scripture quoted in favour of the doctrine of universal redemption: "And that He died for all" (2 Cor. v. 15): "that He by the grace of God should taste death for every man" (Heb. ii. 9); "who gave Himself a ransom for all" (1 Tim. ii. 6); "and He is the propitiation for our sins; and not for ours only, but for the sins of the whole world" (1 John ii. 2). In answer to the argument drawn from these places of Scripture, reference is made to other passages in the Word of God, containing terms of universal import, but which must be interpreted in a limited sense. As for example, John vi. 45: "And they shall be all taught of God," that is, "every man that hath heard, and hath learned of the Father." Again at Joel ii. 28 we read the words, "I will pour my Spirit upon all flesh." The interpretation of *all flesh* given at Acts ii. 17, &c., clearly proves that the term does not mean all men without exception, but rather all conditions of men—young and old, servants and handmaidens. In like manner when it is said that Christ died for all, the meaning is, for all both of Jews and Gentiles, who come unto and are united to Him.

While Thomas Jones of Denbigh insisted, and strongly insisted on, and powerfully argued in favour of, the doctrine

of particular redemption, yet he clings with unvarying tenacity to the truth as to the infinite value or merit of the atonement. This he states at the opening of his "Observations" on Christmas Evans's Essay on Particular Redemption, published in 1811. We have already alluded to

Particular Redemption. Christmas Evans's *quid pro quo* theory of the atonement. His words are: "The ransom ought to correspond with the degree of the transgressions, as to number, weight, and magnitude." While there must be a Divine Person in union with a perfect human nature to *redeem one*, "it is a question whether the suffering would have been so great" as when He died for many.

Against this position it is answered, first, that there was no cause for Jesus Christ to suffer more than He did; He paid as in one sum, and but one indivisible and infinite ransom, and of absolutely unlimited value. Without His perfect obedience unto death He could not have redeemed one soul; but inasmuch as He was a Divine Person, infinite value attaches to His obedience, and hence its sufficiency, without any addition to His sufferings, to redeem all men. Secondly, all that our Lord Jesus suffered was necessary even for the redemption of one, and He cannot be divided. Therefore to suppose that He suffered more for some than for others is to conceive what is impossible. Thirdly, if the sufferings of Christ be divided, why not likewise divide His practical obedience? a thing not to be thought of. With much if not most of Mr. Christmas Evans's Essay Mr. Thomas Jones perfectly and heartily agrees; but it is the particular supposition we have now referred to he assails, with all the energy of his

mind, and with his great skill in handling the Word of God. And with all the reverence that always must be held for the name of Christmas Evans, we believe we are correct in saying that this particular tenet has passed out of the theology of Wales.

Having thus briefly referred to the "Observations," we now come to speak of the main part of Thomas Jones's

work on "Redemption." It is a small
T. Jones's book of only 118 pages, but it is truly a
"Redemption." strong book. The matter is weighty and

closely reasoned. Like a previous work by the same author, it is written in the form of Conversations, four in number, between an Elder and an Enquirer. Towards the close of the book a summary is given of the substance of the four Conversations. And as it is given by the Elder, the author himself, we place it here :

"In our first 'Conversation' it was attempted to prove that Christ gave Himself *for* or *in the place of* persons, and for the sins of all who shall be saved. These, His true church, He redeemed 'from the curse of the law,' and from their sins; and so 'redeemed' them 'to God by His blood from every kindred,' &c. (Rev. v. 9). Herein, I think, the true particular redemption consists; and consequently we ought to judge that to His church only Christ is Redeemer. To me it appears very difficult for any man to contradict this without using the word *redeemer*, or *redeeming*, &c., in two different senses in the same speech, or contradict many of the explicit words of the Bible.

"In our second 'Conversation' I sought to shew through many Scriptures, and deductions from them, that Christ is a sacrifice and an all-sufficient propitiation, or of

infinite value ; and therefore, it is not because there is any limit to the preciousness of His obedience we are to regard Him as the Redeemer of His church only, but because it was His true church that was chosen in Him from everlasting, and that it was for it, or His sheep, he was pleased to give Himself, and according to the purpose and gracious covenant of the Trinity (Eph. i. 4, 5, &c. ; John x. 11, 15 ; Eph. v. 25, &c.)

“ In our third ‘ Conversation ’ there was a short and clear proof given, that the judgment of all Protestants in favour of particular redemption is manifestly in favour also of the doctrine of the infinite preciousness of the sacrifice of the Redeemer. It was shewn also that the old Puritans and the best of more recent authors carefully expressed themselves to the same effect. And I added that I knew of no author of note speaking to the contrary.

“ In our fourth ‘ Conversation ’ I have shewn further evidence as to the all-sufficiency of the Redeemer, together with the declaration of one that there was no one among the Calvinists denying it ; two others, Ursinus and Bunyan, speak of the opposite of this truth as blasphemy ; and another, Ridgeley (I could add Scott and others also) asserts that all who can confess the Divinity of Christ acknowledge the *unlimited value of His* sacrifice. Answers were given to various objections ; and there were added several exhortations and cautions in the matter.”

This summary, given by the author himself, sufficiently indicates the train of thoughts and arguments to be found in the book, which bears the same marks of ability and knowledge of the history of theology as characterise the previous work of the writer in the Arminian-Calvinistic

controversy already referred to. Its main position evidently is the infinite worth and unlimited sufficiency of the sacrifice of Christ. The narrower view of the death of our Lord as an equivalent for the persons and the sins of those for whom Jesus died, was preached by many during the second decade of the present century.

Even the great orator preacher, John Elias, who was then in the fulness of his strength and at the height of his popularity and influence, gave it a place in his ministry. In the year 1814 he prepared a powerful discourse on the subject of the atonement, in which he maintained the propitiation was enough and no more, and that it made the scales of justice to be even—a full equivalent for the sins of all the elect; but did not follow Mr. Christmas Evans in holding that if a greater number were to be saved Christ must endure greater suffering. Towards the end of the year just mentioned, Mr. Elias preached the sermon at Wrexham, and a few days later at Denbigh.

At the latter place Mr. Elias was the guest of Mr. Thomas Jones, who attended the service, but before the close the subject of the discourse was so intolerable to the great divine that he forced his way out of the chapel and went home. As soon as the preacher arrived at the house a hot discussion arose between the two giants, and mighty was the contention, till at last the great orator promised he would never again use the expression that the atonement was “as enough to make even the scales of justice,” and acknowledged that there attaches a higher infinity to the sacrifice of Christ than any boundlessness that may belong to sin.

In the following spring, April, 1815, at the Quarterly Association of the Calvinistic Methodists of North Wales, the subject was brought under special notice and was very warmly discussed. The scholarly divine of Denbigh was present, and stated that the fathers of the denomination had taught the all-sufficiency and infinity of the sacrifice of Christ, and that the views put forward in Mr. Elias's sermon were new and strange, and so far as he knew even in the whole of Church History; and as he spoke he broke out weeping, and said if his views did not harmonise with those of his brethren he would resign his place among them. Whereupon Mr. Elias rose and addressed the assembly, saying, "There was no thought of altering the doctrine of the Connexion, and he could not tolerate the thought of Mr. Jones being unhappy among his brethren, and especially the idea of his leaving them; and if he had said anything to cause him pain, he would withdraw it, and ask his forgiveness, and that he now saw he had not in the sermon referred to paid sufficient attention to the words, 'He is the propitiation,' 'who gave Himself a ransom for many,' and the like. I now see clearly that the atonement in itself is in the proper sense of the term infinite, while it is as clear to me that for the church alone it was made."

The result was the drawing up of a declaration embodying the view so earnestly held by Mr. Thomas Jones of Denbigh as to the all-sufficiency and infinity of the sacrifice of Christ. But the controversy was not over. There were those who still held and strenuously set forth the narrower view of the atonement. Hence the sturdy old divine of Denbigh did not relax in his effort both by pen and speech to uphold the doctrine which was so precious

to him ; he endured in the conflict to the end, and had the satisfaction of knowing that his own Church was being saved from drifting into the error of limiting the preciousness and efficacy of the death of our Lord Jesus Christ.

We have already referred to Dr. George Lewis's "Exposition of the New Testament," which appeared in several parts during the first twenty years of the present century. We have now to mention another instance to prove that the theology of Wales was not confined to doctrinal disputations during that period. Another Thomas

T. Jones,
Carmarthen. Jones, a minister of the same Connexion, namely of Carmarthen, made his appearance as an author of commentaries on particular portions of the Bible. His work on the Pentateuch was published in 1812, his exposition of the Book of Job in 1818, his explanatory and practical Observations on the Song of Solomon in 1820, and after ten years his book on the Epistle to the Hebrews. His great aim was to be useful. He read many English authors, and made their matter his own. He wrote in a simple, clear style ; and thereby sought to state plainly his apprehension of the meaning of each passage of Scripture he undertook to expound. These commentaries are certainly profitable writings, and deserve to be kept in use as well as in remembrance. They will always remain a substantial monument of the thought and industry of a truly worthy Welsh divine. He died Jan. 18th, 1830.

Another valuable work which belongs to the same period is the Rev. Simon Lloyd's "Chronology of the Scriptures." It was printed at Bala in 1817. The author

was an Oxford graduate, and was one of the Welsh Methodist clergymen. The full translation of the title of

**Lloyd's
Bible
Chronology.** his book is: "Scriptural Chronology, containing the History of the Old Testament and New, in Seven Divisions, from the

Creation of the World, to the year of our Lord 98, together with the History of the four great kingdoms in ancient times: also the Geography of the Land of Canaan and the neighbouring countries. To which is added a Brief Harmony of the Four Gospels, with explanatory notes." The contents of the work amply justify its comprehensive title. Hence it was a substantial contribution to the Biblical literature of Wales. It came appositely after Mr. Charles's "Bible Dictionary," and as a further help in promoting religious knowledge among the Welsh nation. Neither is it too much to say that this work of Mr. Simon Lloyd of Bala was a real addition to Welsh Theology. Absorbing as the controversies of the times were, it is satisfactory to find such substantial proofs that the whole mind of the nation was not carried away by doctrinal disputations, and that amid the excitement of controversy theology was making progress.

Near the same time, namely in 1812, a translation of the Rev. John Brown of Haddington's Catechism was brought

**J. Parry
of
Chester.** out by the Rev. John Parry of Chester. Brown's Catechism is a symbol of Calvinism of a high type, and became well known and much studied in Wales. Mr. Parry was

already the author of the deservedly popular elementary catechism, "The Mother's Gift," which has passed through many editions, and is still a favourite; and sub-

sequently in 1818 prepared and published a Welsh Hebrew Grammar. He was also the editor of a serial, which afterwards was sold to the Calvinistic Methodists of Wales, and was superseded by the monthly organ of that body, *Y Drysorfa*.

Now that we have referred to the periodical literature of Wales, it is worthy of remark that it has always been chiefly of a religious character, and that it has

Serials. contained much theological matter. From the lists given at the close of Mr. Ashton's "History of Welsh Literature" we find what serials were in existence in the early decades of the present century. First of all the "Scriptural Treasury" was issued under the editorship of Mr. Charles of Bala, Mr. Jones, Denbigh, and Mr. Simon Lloyd. Also Mr. Titus Lewis brought out two numbers of his "Evangelical Treasury." In 1809 the Welsh Wesleyans began to issue their serial called *Yr Ewgrawn*. The volume of this monthly for 1813 is now before us. One of the headings of its contents is Theology. Under this heading for January is a sermon on Jer. xxviii. 16, which is followed by an adverse criticism on Dr. George Lewis's discourse on the Consistency of the universal call of the Gospel and personal election, particular redemption and effectual vocation. It is not to be expected that the writer could see the harmony, for he simply disbelieved its existence. The observations on Dr. Lewis's sermon were extended over several numbers of the volume. The theological contribution for April and May is a sermon by John Wesley, the subject being, The Law established through Faith, and for June a sermon on the Mercy Seat, and in a later number the subject is "The unsearchable

riches of Christ." It was not till 1818 that the *Goleuad Gwynnedd*, the forerunner of *Y Drysorfa*, began its course; and in 1820 *Seren Gomer* (Baptist), and in 1822 *Y Dysgedydd* (Congregationalist) respectively commenced their career. All these serials contributed much to the theology of Wales.

Let us now proceed to consider the progress of Welsh Theology in the third decade of this century. In the year 1822 there was published at Brecon the second volume of an English work bearing the title, "A Treasury of Theological Knowledge, wherein Christianity and the Divine Authority of the Holy Scriptures are proved; and the most plausible objections considered; to which is added an Appendix. Printed and Published by W. Williams." The first volume had appeared as far back as 1791, printed and sold by John Ross and John Daniel of Carmarthen; and it was dedicated to Bishop Horsley, the place and date of the dedication being "Carmarthen, March 1st, 1791," and signed by Morgan Williams the author. This work is not mentioned in Rowlands' Bibliography. We do not know anything of Morgan Williams. He must have been an Episcopalian, and probably a layman. There is a list of subscribers attached to the first volume, containing the names of the dignitaries of the four Welsh dioceses and of a large number of gentry, and we are glad to add, the names of several Welsh "dissenting ministers." Therefore, though the language of the book is English, we may clearly claim it as a contribution to the theology of Wales.

The book is written in the form of questions and answers. But it cannot be called a catechism. The answers in many instances assume the proportions of treatises or essays. The first volume extends to 372 and the second to 368 pages. The following is the order of subjects in the first volume : Of God, the Divine attributes, creation and providence, the nature of man and his original state, the fall and its consequences, the restoration of man by a new dispensation, prophecies relating to the Messiah, of Jesus Christ, the objections to His resurrection stated and answered, the Trinity, angels, religion, Mahomet, objections to Divine revelation stated and answered, the Holy Scriptures, the prophecies of the Old Testament enumerated, Scripture Chronology from the creation to the deluge and from the deluge to the exodus of Israel from Egypt, tables of the Gospels, Acts, Epistles, and Revelations, the Apocrypha, objections to Divine inspiration of Scripture stated and answered, the Law of God, the Sabbath, oaths, and miracles. The second volume deals with the following subjects: The sacraments in general, baptism, confirmation, the Lord's Supper, sin, faith, repentance, the soul, the resurrection of the body, judgment, heaven, hell, prayer.

It will be observed that the order of subjects is somewhat mixed, and that certain headings usually found in bodies of divinity are here wanting. The strong part of the work appears to be its apologetics. The arguments for the existence of God are clearly given: the creation, the universal agreement of mankind, the judgments inflicted on evil persons, the miracles wrought in all ages, prophecies of things to come, the actings of conscience,

and the Scriptures. These reasons however are not elaborated, except in the case of the first, wherein the author betrays no small amount of mental acuteness. The same characteristic reveals itself in his proof of the unity of God. The historical proof of the fact that there was such a person as Jesus Christ is but briefly stated, but the proof that He was not an impostor is largely dwelt on and convincingly presented.

The objections to the belief in the resurrection of Christ are given, and the answers thereto are forcibly stated. "The resurrection is contrary to no principle of reason, but every way conformable to it; nor can have any difficulty at all in it compared with the power of God; which causes a resurrection of life over the face of the earth every spring; and is causing new life to exist in a thousand instances every day." We give another illustration of the author's argument: "The proofs they (the apostles) gave were early *recorded* by many writers of undoubted credit; and are transmitted down by infallible means to us, which proves that the first Christians had sufficient grounds of faith; and if they had, the certain traditions of these being written by the persons whose names they bear is sufficient ground of faith to us, if considered in concurrence with the essential goodness and divinity of the Christian revelation; and its fitness above all other institutions to promote the perfection and happiness of mankind. The apostles being dead, yet speak and bear witness, as if still alive."

It is unnecessary for our present purpose further to describe Morgan Williams's "Treasury of Theology." The work certainly corresponds with its title. It contains a large amount of theological matter, useful information,

and sound argument. But so far as we are able to discern, the writer does not seem to know anything of the current of thought in Wales. The second volume might have been written immediately after the first, though its publication was deferred till thirty years later, namely, as already stated, in 1822.

In the following year, 1823, was published the "Confession of Faith" of the Calvinistic Methodists of Wales.

"Confession
of
Faith."

A full and most interesting account of the preparation of this symbol is given by Dr. Owen Thomas in the third part of the eleventh chapter of his "Memoir of John Jones, Talsarn." The subject of having such an authoritative expression of the doctrinal principles accepted by the Calvinistic Methodists had been under discussion for some years. The need of a "Confession" was felt, because of the different views held with regard to the doctrine of redemption; or perhaps it would be more strictly accurate to say, on account of the various and apparently contradictory expressions used in presenting the subject. It was a war of words, more than of opinions, that is, among the Calvinists themselves. And doubtless it was felt necessary to lay down in a permanent form the line of demarcation between Calvinism and Arminianism.

The early fathers and founders of the Calvinistic Methodist Church had acknowledged only the Thirty-nine Articles of the Church of England; but now that the Welsh Methodist Church had organised itself as a distinct and separate body, and especially under the circumstances of the prevailing controversies, the conviction grew that

it must have a Confession of Faith of its own, till at last two committees were appointed, one in North Wales and the other in South Wales, to draw up the articles of the Confession. The two committees met at Aberystwyth on Tuesday, the 11th of August, 1822, and with marvellous facility the two Confessions drawn up by the two committees were made into one general Confession in the form in which we have it at present. Subsequently it was submitted to a representative assembly of the whole Church and approved of. As early as 1827 the "Confession of Faith" was translated into English by Mr. David Davies, a first cousin of the late Principal D. Charles Davies of Trevecca College; and in 1877 a second translation was made by Dr. T. Charles Edwards, at that time Principal of the University College of Wales, Aberystwyth.

The number of articles in the "Confession" is forty-four, the first being "Of the Being of God," and the last "Of the Eternal State of the Wicked and the Godly." The order of the subjects is the usual one found in Bodies of Divinity, but with little variation. With regard to the whole work it may be said that its composition is truly felicitous, and the English translation is equally successful in that respect. Every article is thoroughly Scriptural and comprehensive. Space will not allow our making special reference but to one article, namely, that on Redemption. It reads thus:

"As the law was magnified, justice satisfied, the Divine government honoured, and all God's attributes were glorified in the life and death of Christ, so also the church was wholly redeemed from the earth, from among men, from

under the curse, from all iniquity—redeemed to God with a price, by payment of a ransom, even the precious blood of Christ. The original cause of this redemption is the infinite love and grace of the Trinity. In an eternal decree and counsel between the Father, the Son, and the Holy Ghost for the redemption of sinners, the Son was chosen to be the Redeemer, and it was ordained that He should assume human nature, in order to become our kinsman and have right to redeem His brethren. It was ordained that His Person should stand in the stead of those persons (and those only) who had been given Him to redeem. In the fulness of time He was made of a woman, made under the law, that by the imputation of their sins to Him, He might redeem those who were given Him: ‘The Lord hath laid on Him the iniquity of us all.—And He bare the sins of many.’ ‘He hath made (by imputation) Him to be sin for us who knew no sin (by corruption of nature, thought, or deed).’ ‘I lay down,’ said Christ, ‘My life for the sheep.’ He suffered in His own Person the penalty due for the sins which were imputed to Him. ‘Christ hath once suffered for sins, the just for the unjust, that He might bring us (for whom He suffered) to God.’ He thus redeemed a countless multitude by making a full atonement for all their sins. Men were redeemed, but all things—that is, grace and glory—are obtained for them through the Redeemer, and through the redemption which is in Christ Jesus. Thus the redemption ensures their calling, justification, sanctification, perseverance, and glorification. Though it is improper to say that the Holy Ghost was purchased for His people, yet it is in virtue of the redemption purchased and the atonement made by Christ for their

sins, that the Holy Ghost and every good gift pertaining to their salvation are bestowed upon them; the redemption removed all obstacles out of the way, and established communion between heaven and earth. Thus through that ransom, that is to say, the blood of Christ, they are saved from sin and all its consequences, and brought into everlasting glory."

It must be admitted that we have here admirable felicity of expression, scripturalness of language, and fulness of statement. But there is one word in the article, placed however between brackets, "and those only," which gave rise to some discussion among those who were framing the "Confession of Faith," and which afterwards caused irritation and controversy. The article emphatically declares for the doctrine of particular redemption. But even the words "and those only," taken in conjunction with the whole of their context, do not necessarily imply that the redemption was not more than sufficient for those who were given unto Him; yet it has to be acknowledged that they served to encourage those who held narrower views of the atonement and of Christian doctrine generally; and it must be granted also that with the particular words referred to there should be a statement in explicit terms of the infinite value and boundless efficacy of the death of Christ, and hence its all-sufficiency for the whole world.

If Mr. Jones of Denbigh had lived to be a member of the united committee which met at Aberystwyth on the date above mentioned, it is quite certain that such a statement would have been inserted in the foregoing article on redemption. However, in the edition of the "Confession of Faith" which appeared in 1877, there is an Appendix,

sanctioned by the Quarterly Associations of North and South Wales and by the General Assembly, which reads thus: "Resolved, That while we do not wish to make any alteration in what is stated in this article concerning the substitution of the Person of the Mediator in the stead of those who were given Him by the Father, we think it necessary to call attention to the opposite truth concerning the infinite sufficiency of the atonement, as it is set forth in the hymns of Williams of Pantycelyn, and in the writings of Charles of Bala, and Jones of Denbigh. * * * 'None will perish for want of sufficiency in the atonement, but all because they will not come unto Christ to be saved; and those men will have no excuse to make for their neglect of Christ' (taken from Report of Observations made at Bala Association, June, 1809)."

Let us now return to trace the progress of the controversy among the Calvinists during the third decade of the present century. In 1822 a "Sermon on the Atonement," by Mr. John Phillip Davies of Tredegar, was published at

the *Seren Gomer* Office, Swansea. Mr. Davies
J. Phillip was a leading Baptist minister, and lived 1786
Davies. —1832. He was one of the first to adopt the

views of Fuller on the atonement and redemption. The Sermon treats of the nature of the atonement, and is directly opposed to the mercantile view advocated by Christmas Evans, and so tenaciously held by many. Hence the author suffered not a little on account of his views on the subject. A volume of his "Essays on Doctrinal Topics" was posthumously published in 1834, edited by Mr. David Rhys Stephen, another Baptist minister of great note. This work is pronounced to be of great merit,

and proves Mr. Davies to be a diligent, thorough, and able student of the Word of God.

Shortly after the appearance of the Sermon now referred to, another Baptist minister from North Wales, Mr. Richard Foulkes, Denbighshire, wrote on the subject of the atonement in the Baptist serial *Seven Gomer*, and in the

same strain as Mr. D. P. Davies of Tredegar.

Richard Foulkes. He maintained that the atonement rendered to the government of God what it would have received if the full penalty of the law were inflicted on sinners; and he further held that on account of the greatness of the Person who suffered for us, the law was magnified more than it would have been in the everlasting punishment of all its transgressors. He further emphasises that the atonement does not consist in the sufferings of Christ only, but also in the fact that such a Person as Christ was—"the just, suffered for the unjust." Dr. Owen Thomas observes that the writer does not give room to the thought of the merit of the atonement as ensuring the salvation of His people on grounds of righteousness. But Mr. Foulkes places the certainty of the salvation of a countless multitude to rest on the election of grace and the covenant of redemption between the Persons of the Holy Trinity. Several letters followed in the *Seven Gomer*, but the disputation was of a doubtful character, and had to be closed by the editor, the well known and highly esteemed Mr. Joseph Harries of Swansea.

After the termination of the controversy in *Seven Gomer*, a letter appeared in the same serial, as it seems, from Mr. Christmas Evans, styling himself "An Aged Minister," in which he aims to conciliate the various parties in the

recent disputation, and wherein also he avoids the extreme of his former doctrine of an equivalent or *quid pro quo* atonement, and appears to have fallen in fully with the views of Mr. Thomas Jones of Denbigh, and acknowledges that if it were possible for the non-elect to come to Jesus Christ, there is sufficient efficacy in His sacrifice to ensure their salvation unto life everlasting. Yet, strange to say, Mr. Francis Hiley, Baptist minister, Llanwenarth, Monmouthshire, published shortly afterwards a vigorous defence of Mr. Christmas Evans's former position, and this appears to be the last writing in the Welsh language in favour of that view of the atonement, which long ere this has ceased to hold any place in the Theology of Wales.

There was a considerable amount of correspondence in the monthlies during the following years down to 1830, chiefly from the pens of Mr. Richard Jones of Wern, a Calvinistic Methodist minister, and Mr. Roberts of Llanbryn-mair. The former published in 1829 a small work under the title of *Drych y Dadleuwr* (The Mirror of the Disputer), which largely reflects the character of the doctrinal discussion then in progress. The book is divided into twelve chapters, and consists partly of what the author had already published through the periodical press. In the first chapter the writer quotes passages from two works, one containing Arminian doctrine, and the other holding the narrower Calvinistic view of the sacrifice of Christ, and disproves them by reference to the Scriptures. In the second chapter he deals with Mr. Roberts's "Earnest Call" (*Galwad Difrifol*), and severely criticises many of its

Jones of
Wern's
"Mirror
of the
Disputer."

statements. In the third chapter he expresses the manner in which Mr. Roberts misapplies certain passages of Scripture. He then gives an instance of what he considers obstinacy in his opponent, and in a later chapter aims to show his inconsistency. Although the author indicates great mental ability and insight into the subjects touched upon, it must be admitted that the style of writing makes much of the matter in these chapters unprofitable. But when we come to the ninth chapter, we feel like breathing in a new atmosphere. Here the writer is not criticising and exposing fallacies and inconsistencies, but is treating reverently and ably of the great subject of redemption, shewing especially that its meaning is deliverance by means of a ransom. One would wish that the whole book were written in a similar manner. Dr. Owen Thomas observes :

“ It is a pity that the tone of the book is not different. It contains great wealth of important truths ; many broad, bright, and powerful views of the plan of the Gospel ; some excellent examples of sacred eloquence ; and it is not difficult to believe that it would have had a much greater influence upon the theology of our country, and would have succeeded in bringing the Calvinists much nearer to each other, and in placing an aspect more Biblical and less restricted by system upon their doctrine, if he had only composed it in a more brotherly spirit and in a more winning style.”

The book created a vast amount of stir, and provoked much hostile criticism. Several correspondents fiercely attacked it in the serial known as *Y Dysgedydd*. One of those correspondents was Dr. Jenkins of Hengoed, Glamor-

ganshire, who had previously appeared as the writer of letters in *Seven Gomer* as far back as 1822, but in which he did not do justice to himself. And on the present occasion he made no contribution to the discussion of the subjects which were agitating the minds of so many, but succeeded merely in throwing contempt on the work of Mr. Richard Jones of Wern, to which we have just been referring.

The name of Dr. Jenkins of Hengoed happily calls us away from the harsh sounds of controversy. He was a

native of Breconshire, and was born Nov.
Dr. Jenkins, 28th, 1779. He had no early education;
Hengoed. he was fifteen before he knew the alphabet.

He learnt to read the Bible at a night school. At the age of twenty-one he began to preach at Sirhowy,*near Tredegar. He was ordained pastor of a small church in his native place in 1806, and two years later he removed to Hengoed, where he remained till his death in 1853. As early as 1811 he published his *Gwelediad y Palas Arian* (The Vision of the Silver Palace), and a second edition appeared in 1820: a book of 374 pages, containing Brief and Comprehensive Observations on the Various Fundamental, Doctrinal, and Practical Subjects of the Christian Religion. We are informed that a third edition of this work was brought out by Mr. Wm. Owen of Cardiff. In 1817 he commenced writing a Commentary on the whole Bible, a work which occupied him for fourteen years, that is, till 1831, and was published in three thick quarto volumes. In recognition of his undoubted ability and great industry, and his high position as a minister, he was created a Doctor of Divinity by an American College, a distinction of which he was truly worthy.

There is now before us a copy of the first edition of the "Silver Palace," which is a volume of 512 pages. It is really a Body of Divinity, and a highly commendable work. It is divided into ten chapters. The first chapter contains the proofs of the existence of God. The author stands at

The
"Silver
Palace."

the gates of the senses—sight, hearing, taste, and smell, and discovers innumerable things which testify that there is a Divine Being. But it is at the door of the moral sense that men are mostly brought to acknowledge the existence of God and their responsibility to Him. In harmony with the figure in the title of the book, the Being of God is spoken of as the foundation, the Scriptures as the revelation of the foundation, and are proved to be true and Divinely inspired, and the attributes of God are designated the ornaments or decorations of the foundation. It is under this heading of the decoration of the foundation that the doctrine of the Trinity of Persons in the Godhead is placed. The argument for plurality in God and for the distinct personality of the Father, Son, and Holy Ghost, is given concisely and clearly.

In the second chapter the preparations for the erection of the structure are set forth, and under this head the purpose of God, the election of grace, the Divine counsel, the new covenant, and the several parts of the Father, Son, and Spirit therein are treated. The Divine purpose is God's predetermination in respect to all things created; election is fore-ordination of all God's chosen people unto salvation in His Son; the great act of the counsel of God is the appointing of the Son to be the Saviour of His people and the head of His Church; and the new covenant

of grace is the secret conference and agreement of the three Divine Persons in respect to the salvation of lost sinners. The Father is the author of the new covenant, the Son is the Mediator and surety of the covenant, and the Spirit is the joint-formator and administrator of the covenant.

The third chapter treats of the preparation of the materials of the building, and includes observations on the creation in general, the creation of man, man in his state of innocence, the giving of the law to Adam, the fall of man, the nature and effect of sin, the imputation of Adam's transgression to his seed, the corruption of human nature, actual sins and the penalty of sin. Then naturally follows in the fourth chapter God's way of conveying the intended materials for the building of His Church. After speaking of the revelation of the new covenant and the removal of the old covenant, of the law and the Gospel, the author dwells on the incarnation, the humiliation, the mediation, and the sovereignty of Christ. The treatment of these various subjects is very much in the form of sermons, and there can be no doubt that it was so given. The section of the fourth chapter dealing with the incarnation may be taken as an instance. These are the heads of the discourse: I. The Person who became incarnate; II. The causes of the incarnation—1, the fontal cause is the love of God, and 2, the final cause is the salvation of lost sinners; III. The order of the incarnation; and IV. The beneficial effects of the incarnation of the Son of God. While this method was easier to the preacher, it leads to considerable repetition and overlapping of matter. This may be seen in the section immediately following, wherein the writer speaks, among other things, of the end or object of the humiliation

of Christ. From the nature of the subject repetition is inevitable, and it has the advantage of impressing upon the mind the principal things which accompany salvation.

In the fifth chapter of his work Dr. Jenkins contemplates the benefits of the new covenant, and begins with redemption. Here, as in many other places, he proves an acquaintance with Greek and Latin. He then goes on to speak of the necessity of redemption through the blood of Christ—"the blood of God," as he designates it in one passage (page 269), arising out of the condition of man as a transgressor under the curse of the law. He then devotes a subsection of the chapter to the personal fitness of Christ on account of His Divine greatness to be the Redeemer of sinners. The subjects of redemption are the elect, His friends, the sheep; and when it is said that Christ died for all, the meaning is made to be for persons from every nation. The author emphasises the sufficiency and efficacy of the redemption which is in Christ so strongly, and is so thoroughly loyal to the doctrine of the Divine Personality of the Redeemer, that it would not be surprising to find him proclaiming the infinite worth of the atonement and its all-sufficiency to cover the guilt of all mankind. But he adheres exclusively to the doctrine of particular redemption. The treatment of the subject, however, is not coloured by the controversies that had already commenced in Wales. The author of the "Silver Palace" was not a controversialist. He was a strong theologian. But undoubtedly he allowed himself to be too much tied down by system, and hence unduly strove to be consistent. The harmony of opposite truths had not dawned upon his mind. Therefore, when he proceeds to treat of vocation or the call of the Gospel,

he does not give prominence to its general aspect, and speaks rather of it as being effectual only to the elect. The other blessings of the new covenant mentioned and dwelt upon are reconciliation, regeneration, forgiveness, justification, adoption, conversion, liberty, and sanctification.

The sixth chapter contains the several branches of the doctrine of the last things. The remaining chapters treat of the Christian graces, the means of grace, the church of God, and the ministry; and of domestic, relative, and civil or political duties. On the subject of baptism, especially the mode of it, as might be expected, Dr. Jenkins is very pronounced; but he does not dwell upon the matter at undue length—six pages only being devoted to the entire topic of the ordinance.

It was stated above that the "Silver Palace" was first published in 1811, but it would be more correct to say that it began to be published at that date, for it appeared in parts, as many other books have done in the Welsh language; and, judging from a postscript at the end of the work, it was a considerable time before the sixteenth and last part made its appearance. It is evident that the author bestowed much care upon the construction of his "Palace." He consulted many authors, such as Gill, Gouge, Trapp, and others; and he makes respectful reference to the works of his fellow-countrymen, Dr. George Lewis and Mr. Charles of Bala. It must be admitted that the "Silver Palace" is not equal to Dr. Lewis's "Scriptural Mirror" as a Body of Divinity. It is, however, a most creditable performance, and a substantial contribution to Welsh Theology.

With reference to Dr. Jenkins's "Commentary on the Holy Bible," we have been favoured with the following

from the Rev. Thomas Lewis, of Newport,
Dr. Jenkin's Mon: "The author intended the Com-
mentary. mentary, not for scholars, nor for critics, but for monoglot Welsh people. These are his words, 'In this Commentary I enquired carefully and minutely after the true meaning of the text in both Testaments, and that with the aid of the best means within my reach, that the true meaning of each verse, together with its connection, may be plain to the monoglot Welshman, and easy to be understood.' Dr. Jenkins's Commentary is truly useful and much more excellent than is generally thought. He was a strong Calvin of the school of Dr. Gill, and he was much attacked by the supporters of A. Fuller. He had no educational advantages; he had to teach himself entirely. Despite every obstacle he became able to use English books, and learnt a good deal of Greek and Hebrew. I saw him when I was at his house at Maesycwmmer in 1844, turning to places in the Greek Testament, and reading easily, and then translating into Welsh. At one time his Commentary was much read in Welsh families. It would be of great service still to read it, to those who desire to understand the Scriptures."

But before we proceed further let us turn back to the "Silver Palace." It is worthy of mention that about two thousand five hundred copies of its first and
Criticism on second editions were sold. In *Seven Gomer*
"Silver for March, 1896, there is a leading article on
Palace." the third edition, which appeared in 1864, from the pen of the Rev. E. Edmunds, Baptist minister,

Swansea. The article commences with the confession of the tendency on the part of youthful students, in which the writer seems to have shared, to despise the "Silver Palace." But now he thinks otherwise, and says, "No one can despise the 'Palace' who has entered its stately gates, observed its fair columns, reckoned its strong towers, and seen the glorious riches of its grand halls." The theological position of Mr. Edmunds is considerably apart from that of Dr. Jenkins, yet he thus further speaks of the work of the sturdy old divine of Hengoed :

"The 'Silver Palace' will claim to live while there shall be religion in Wales. It is now, and will ever remain, essential to every student who will acquaint himself with the history and character of historical religion in Wales. It serves as a landmark in the history of the development and march of the religious and theological thought of the Welsh Baptists. It can be referred to as the acknowledged doctrinal standard at the beginning of the nineteenth century. And it is well worthy of consideration to contrast the present religious thought of our nation with that which is represented in the 'Silver Palace.'"

That the contrast is so wide as is suggested by Mr. Edmunds is doubtful, especially as regards the cardinal articles of Christian doctrine. In respect to Biblical criticism, there is necessarily a wide divergence between the commencement and the close of the century. But we venture to believe that the Welsh people generally entertain the same reverence for the Divine authority of the Scriptures as our ancestors did. Strong as Dr. Jenkins was as a Calvinist, he was not an Antinomian. He maintained that although the believer is delivered from the

curse of the law by the blood of Christ, yet he is subject to the law as the rule of his duty towards God and man. Neither did he go the length of Vavasor Powell in asserting reprobation. Mr. Edmunds is perfectly correct in saying that Dr. Jenkins makes the sovereignty of God the chief corner stone of his system of theology, and that he gives too limited an aspect to the action of Divine grace. But it is an interesting fact that however conservative Dr. Jenkins was in his theology, he was a liberal minded and large hearted Christian. Mr. Edmunds, in the closing sentence of his able article, explains the apparent discrepancy by saying, "God made the Christian; his age made the divine." It is right to add, Mr. Edmunds says, "perhaps" this is the explanation.

The sovereignty of God is an incontrovertible truth, and the predeterminate counsel of God is an equal certainty, and that God doeth all things according to His purpose and the good pleasure of His will cannot be questioned—especially in the salvation of men. These and kindred truths are at the very root of strength and stability of character. And the thought that God has made certain the salvation of a countless multitude of sinners unto life everlasting by the election of grace before the world began, by the vicarious sacrifice of the cross in the fulness of time, and by the call of the Gospel made effectual by the Holy Ghost, is above all else fitted to produce generosity of spirit, largeness of heart, and a widely expansive practical sympathy, and a life of energetic self-sacrifice.

The reader will have observed that Dr. Jenkins was exposed to attacks from those who supported the views of Fuller. The author of "Dr. Ellis Evans's Biography"

speaks of him as a Calvinistic Calvinist, whereas Dr. Evans was a Scriptural Calvinist; the one took his

Dr. Ellis teaching from Geneva, the other from Paul.
Evans. In the same Biography we have an interesting account of doctrinal disputations

among the Baptists of Anglesea. In the summer of 1825, on the eve of Mr. Christmas Evans's removal from that county, an effort was made to conciliate the disputants, and to restore the peace of the churches. Three years before that date, that is about 1822, the old patriarch became enamoured of what was called the "new system," and preached a sermon which greatly displeased the orthodox deacons and assistant ministers of Anglesea. The same Fullerian discourse met with much acceptance in South Wales. However, the Fullerism of Christmas Evans appears to have been but short-lived. But there were among his brother ministers in Anglesea some who held the new system tenaciously, and hence there was no little commotion in that county; and it became advisable to seek external aid to settle their differences.

Among others delegated for that good office, was Dr. Ellis Evans of Cefnmawr, Denbighshire. He was a notable man. He contemplated writing a great work on the history of the Baptists, which, if he had been able to carry out the plan he laid down for himself, would have assumed the proportions of an ecclesiastical history. But he was not able to complete the ambitious project. He also gathered together the materials for a history of the Baptist churches of North Wales. A portion of the intended larger work appeared through the press, only the first chapter, but consisting of 264 pages octavo. The

chapter is divided into numerous sections, and these again into many subsections. It is a most elaborate composition. To give even a summary of its contents would be no small task, and would require considerable space. The heading of the first chapter of the proposed great work is "The Alone and Undivided Sovereignty of Christ in the Christian Religion, based on the words of Scripture, 'Looking unto Jesus, the author and finisher of our faith.'" It is to be feared that, like the author of a huge Commentary on the Ephesians mentioned in Dr. Walker's "Scottish Theology and Theologians," Dr. Ellis Evans would have been buried under his *magnum opus*, if he had been able to accomplish it. What he did is enough to establish his character as a man of great ability and research. He was born in 1786, and died in 1864. As a theologian, while he held personal and eternal election, particular redemption, and effectual vocation, he rejected the doctrine of the covenant of redemption, and of the eternal generation of the Son. The centre point of his theology was Christ and His church, and his fond subject of meditation was the unity and perfection of the church in Christ.

Another division among the Baptists of Wales was that with which the name of John Jones of Ramoth, in Merionethshire, stands connected. He was born at J. Jones, Llanuwchllyn, near Bala, in 1765, and died Ramoth. June, 1822. He was ordained minister of the Baptist churches at Ramoth, Barmouth, Harlech, and Llanuwchllyn, in 1789; and became a powerful and popular preacher. In 1795 his mind began to undergo a change, in consequence of his having read the works of Mr. Archibald McLean of Edinburgh, with whom he entered into

correspondence ; until at last he arrived at the conclusion that his brethren had greatly departed from the apostolic simplicity of doctrine and methods. He succeeded in influencing many others to think likewise. Even Mr. Christmas Evans is reported to have felt the charm of Mr. McLean's writings. But happily the influence of Mr. McLean's works was largely checked by the replies and strictures of Mr. A. Fuller. In 1801 a conference was held at Ramoth to discuss the subject, of which a vivid and perhaps too highly coloured description is given in the works of Christmas Evans ; and it was on that occasion that Mr. Jones announced his separation from his Baptist friends, and what is called Sandemanianism (though strictly speaking a misnomer) was established in North Wales. He ceased to be the pulpit orator that he had been, and sought only to be a plain and quiet teacher of the Word of God, making it his special aim to feed the flock under his charge with the knowledge of Divine truth. To him faith came to signify the simple acceptance of the Gospel as "a faithful saying," personal trust in the Saviour being the result of such faith. Though he denied the eternal generation of the Son of God, yet he clearly held His personality and Divinity. And while he rejected the doctrine of the covenant with Adam and his seed, he maintained the doctrines of the fall of man and of original sin. All ecclesiastical traditions were rejected by him, and strict adherence to the letter of the New Testament and to the practices of the early Christian church was severely observed, which had the unhappy effect of making him and those who sympathised with him somewhat narrow. But there can be no doubt as to the strict conscientious-

ness of the views and action of Jones of Ramoth, who, if he had continued with his old friends, would have left a great and lasting mark upon the religious thought and character of his fellow-countrymen. There is an excellent article on the subject by the Rev. Evan Roberts, Dolgelley, in the volume of *Y Traethodydd* for 1889 (pp. 357—365). And in the same serial for 1851 (pp. 468—475), Dr. Lewis Edwards had inserted a letter by Mr. Jones, Ramoth, addressed to one of his poetical friends, and also a lengthened quotation from the Memoir of Mr. Christmas Evans containing an account of the Sandemanian movement in North Wales and of its disastrous effects upon the Baptist churches. Dr. Edwards also makes this remark: "We do not think that Wales in these days is in danger from it (Sandemanianism) under its proper name; but the same spirit is still alive, that is the dry disputations and unfruitful spirit."

Before closing this chapter we must make reference to another Welsh divine, who wrote a brief commentary on the New Testament in the year 1828. We allude to Dr.

Thomas Phillips, of Neuaddlwyd, Cardiganshire. In the volume of *Y Traethodydd* for 1847 (pp. 329—357), there is an exhaustive and characteristic essay by the late Mr. Kilsby Jones, setting forth the life and work of Dr. Phillips. He was born on the 29th of March, 1772, at Llanfihangel-ar-arth, Carmarthenshire, and died on the 22nd of December, 1842. He became minister of Neuaddlwyd in 1798, and did considerable pioneer work in connection with Congregationalism in Cardiganshire; and upon him fell ultimately the headship of the Grammar and Theological School

established at Neuaddlwyd in 1810. Mr. Kilsby Jones describes him as a man of strong common sense, simple, open-hearted, steady, sociable, friendly, hospitable, but lacking in imagination. The great feature of his religious life was active obedience to his Divine Master. As a preacher he was original, in style somewhat like Mr. Jay of Bath, transparently clear, and instructive, but at the same time unctuous and melting. As to his Commentary on the New Testament, these are the words of Mr. Kilsby Jones :

“Though Phillips had an incomparable gift of saying much in few words, and for compressing things into small space, yet the work is considered by thorough and competent judges to be much too brief. It is not to be despised when we consider it was composed in seven months ; but the fact is, the expositor ought to have taken four or five years for the task. The Commentary did not raise his character as a Biblical scholar and critic, and we know that it only did harm to his pocket. There is no doubt that Phillips had much fitness to be an expositor, because he had made the Bible the chief subject of his study through life ; and in his preaching had often given proof of his ability to open the Scriptures ; and it is a great pity that he did not take sufficient time to do the work and finish it in such a manner as to bear the marks of patient care and labour. But instead of that it was written in great haste, as if Wales were almost fainting for some kind of an exposition of the sacred volume ; and the result is that it is but little spoken of and seldom referred to in the present day.”

It is now more than fifty years since these words were

written, and hence the greater difficulty of finding a copy of Dr. Phillips's "Brief Exposition." There is a copy in the Bala-Bangor College Library, and probably another at Brecon. We observe that Mr. Ashton says of it that "there is nothing special in it—except that it corresponds with its title," that is as being short. Nevertheless Dr. Thomas Phillips is fairly entitled to be reckoned among the theologians of his country; and however brief his commentary on the New Testament was, it is impossible to say how much it did to foster a taste for studying the Scriptures, and we cannot but recognise it as an indication of a forward movement in the religious thought of the Welsh nation.



CHAPTER VI.

1830—1844.

IN the same year, 1828, that Dr. Phillips's "Brief Commentary" on the New Testament was published, a much more extended work appeared in the Welsh language, namely, the first volume of a translation of Matthew Henry's "Exposition of the Old and New Testament." All who know and appreciate the writings of Matthew Henry are well able to understand that a desire should arise to place his Commentary in the hands of the monoglot Welsh. And it was equally desirable that the publication of such a work should be promoted not by one denomination, but by the whole religious community of Wales.

The prime mover in the undertaking was the Rev. Evan Griffiths of Gower, a native of Glamorganshire, and for some time a pupil of Mr. Jones of Bridgend, the author of the "Theological Dictionary." He was born in 1795, and died in 1872. He sought the assistance of at least three persons in the work of translation: the Rev. Simon Lloyd of Bala, the Rev. Michael Jones of Llanuwchllyn, and one Mr. J. Lloyd, Merionethshire. After the publication of the first volume the work was left entirely to Mr. Griffiths; and inasmuch as the printer had failed, he bought the business, and removed to Swansea;

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and thereby he became at once translator, publisher, and printer. Great was his perseverance. He would spend one fortnight in going about various parts of the country to solicit the names of subscribers, and the alternate fortnight was occupied in translating and in superintending the work of printing. The second volume came out in 1831, and the third in 1833, and the fourth some time later.

Contemporaneously with the appearance of Matthew Henry's Commentary in the Welsh language was the publication of James Hughes's Exposition of

**James
Hughes's
Commentary.**

the Old and New Testament. It was brought out in sixpenny parts, the first of which appeared in 1829. Mr. Hughes was a native of Cardiganshire; he was born in 1779, and died in 1844. He became a minister of the Calvinistic Methodist Connexion, and was stationed in London. The publisher of the Commentary was J. Lloyd of Mold, who as a Sunday School scholar had felt the great need of such a help, and suggested to the author the desirability of his undertaking the work, and agreed to pay him £5 for every part.

The New Testament was first undertaken, and the work was completed by the year 1835. The title-page thus reads: "The New Testament, with Explanatory Notes on every verse selected and translated into Welsh from the works of Poole, Scott, Guyse, and Doddridge, together with the marginal references by the said Rev. T. Scott." The work therefore was not original, yet it was not a translation. The author made the matter thoroughly his own, and wrote it all in easy flowing style, which won for the Commentary great popularity. Encouraged by the success

of the work on the New Testament, the Old Testament was proceeded with. But when he had gone as far as Jeremiah, Mr. Hughes was overtaken with sickness, and the task of completing the Commentary was committed to the able hands of the late Dr. Roger Edwards of Mold.

The first volume of the Commentary on the Old Testament appeared in 1838, with a modest preface, in which the writer speaks of himself as "the selectionist;" the second in 1840, and the remaining ones at like intervals. A second edition of the work on the New Testament was demanded as early as 1846. Another edition of the whole Commentary appeared in 1860. It is still a favourite, although it has been excelled by more modern expositions, especially of the New Testament. It is not too much to say that James Hughes's Commentary occupies pretty much the same place in Wales as Matthew Henry's work does among the English.

Another Welsh Commentary was undertaken and began to make its appearance in 1837. The author was the Rev.

John Jones (*Idrisyn*), for many years a Welsh Wesleyan minister, and afterwards an Anglican clergyman. He was born in 1804 at Dolgelley, and died in 1887 at New Quay, Cardiganshire. It is styled a Critical Commentary, and was an effort of considerable merit. But the writer was able to overtake only the Pentateuch and the New Testament. The same author, in conjunction with another Wesleyan minister, the Rev. Isaac Jenkins, brought out also a "Historical Commentary" on the New Testament, which was regarded as a useful book.

Still another Commentary on the whole Bible, with

critical notes selected from the best authors, ancient and modern, was published at Mold in 1842, by Rev. Owen

Jones, for many years Calvinistic Methodist minister in the city of Manchester; born **Owen Jones's Commentary.** 1806, and died 1889. The Commentary appeared without the text, and it fills a quarto volume of about 450 pages in small type. The author quotes from Davidson, Boothroyd, Scott, Lowth, Jerome, Horsley, Lightfoot, Barnes, and others. Though the exposition of the text of the Scripture is by no means complete, and, therefore, sometimes disappointing when one looks into it for help, yet it is a work indicative of great industry, and served a useful purpose at the time of its publication. It is a highly creditable fact to record that six thousand copies of this Commentary were disposed of.

Mr. Owen Jones was a remarkably diligent man. He did a vast amount of work in the way of editing, translating, and writing original books. He translated Barr's "Help to the Bible Student" and Dr. Owen's "Work of the Spirit." He was for several years connected with the firm of Blackie & Son, and with the assistance of a few leading literary men was the means of bringing out several Welsh works of importance, among others Dr. Alexander Keith's "Proof of the Truth of the Christian Religion from the Fulfilment of Prophecy," a translation of the works of John Bunyan, and the "Comprehensive Family Bible," including critical notes, together with Peter Williams's "Annotations."

From what has been said above it will be seen that the fourth decade of this century was notable in Wales as a period of Commentaries on the Word of God. By this

time the controversies of the preceding decades had somewhat abated. Yet they lingered on, especially between

those who held the different aspects of the
Lingering Calvinistic view of Christian doctrine.
Controversy.

Generally speaking the Congregationalists of Wales maintained a middle position, after the example of Mr. Roberts of Llanbrynmair. The Baptists, influenced by Mr. Christmas Evans, held the stricter views of Calvinism. But in the Calvinistic Methodist Church there was on the one hand the powerful, if not dominating, influence of Mr. John Elias, and on the other hand there were those who held broader views, and pre-eminently among them Mr. John Jones, Talsarn, to whose influence is traced the change, not in faith or doctrine, but in the tone of the ministry of that Church about sixty years ago. Mr. Jones was a younger man than Mr. Elias by twenty-two years. Mr. Elias was in the zenith of his power when Mr. Jones was beginning to come into sight as a preacher of great promise.

Though Mr. Jones never became, in the technical sense, the orator that Mr. Elias was, yet there can be no doubt

he was in his day equally popular and
John Jones, powerful as a preacher, and that of the
Talsarn. two he was the greater thinker. And as he

was often preaching at the great meetings of the denomination, when large numbers of ministers would be present, it was natural that he should influence his brethren greatly, and gradually lead them into that new and more practical way of presenting and enforcing the truths of the Bible, which he himself had adopted. He was by no means alone in bringing about the modification of the tone of the Welsh

Calvinistic ministry. But it is generally acknowledged that he was the principal instrument in achieving that result. And hence the insertion in his Memoir by Dr. Owen Thomas of the history of the doctrinal controversies in Wales during the first forty years of this century.

Mr. John Jones, Talsarn, was born March 1st, 1796, and died Aug. 16th, 1857. He was nearly forty years in the ministry, and gave himself unreservedly to the Lord's work. He had all the gifts and qualities of a great preacher, to which were added great industry and energy. He read much and thought more; and also wrote not a little, with the result that two volumes of his Sermons have been printed. These compositions are characterised by great strength, and are full of sound doctrine. The Sermons, which were taken down by shorthand writers, are indeed lively discourses, and are full of pathos and poetry and spiritual power. The Sermon on Psalm xciii., with which the "Memoir" is closed, is a masterpiece, and a model of pulpit eloquence.

It was in the year 1835, at a meeting of the Quarterly Association held at Bala, that Mr. Jones first proclaimed in "the chief place of concourse" the sentiments which he had formed in his own mind relative to the responsibility of man in working out his own salvation. His preaching hitherto had been of a doctrinal and didactic character, but now he begins to deal in a more direct manner with his hearers, and to persuade them with mighty earnestness to "lay hold on eternal life." On the occasion just referred to he used the following expressions: "You have a work to do, my people, a work absolutely necessary; and it is utterly vain for you to expect that anyone else can do it

instead of you, nor to expect the Spirit of God to work upon you while you neglect Him. 'But what can I do? I cannot believe.' Art thou not able to read? Open the Bible; go to the old book; draw thy mind into touch with the great testimony concerning Jesus Christ, and pray the Spirit of God to give such light upon it as to establish its truth in thy mind. 'But I cannot pray.' Canst thou *try*, precious soul? Canst thou bend thy knees upon the ground? Is there a joint in that knee, or not? Will it bend? 'Well, yes, one must pray from the heart, and I have not got it.' Art thou willing to give it, sinner? Give Him thy body; give Him thy tongue; if thou hast not a word to say, go and remain dumb before Him. There is one above yonder, who is able to 'open His mouth for the dumb.' My people, try fairly to obtain salvation. Do not go headlong into destruction, whatever may be. I have determined years ago that I will not go there at any rate." ("Memoir," Vol. I., p. 234.)

It was felt by the great preacher and by many of his brethren that however tenaciously they held to the foundations of redemption in the election of grace and the vicarious sacrifice of the Cross, the duty of the sinner as a moral agent in view of the provision and invitation of the Gospel must be emphasised. And when in connection with this matter the work of the Holy Spirit came to be considered, and curiously enough it was the doctrine treated at the last sitting of the Association at Bala above alluded to, the view was advanced, that while the Holy Ghost acts directly upon the mind, He does it at the same time through the medium or by means of the truth of the Word of God. Hence the three principal subjects of dis-

cussion during the fourth decade of this century were : the atonement, human responsibility, and the work of the Holy Spirit. The discussion was confined to the serials ; some of the papers or articles were controversial, and some were non-polemic. Of the latter class notably was an able and exhaustive article in *Y Drysorfa* by Mr. Henry Rees, then of Shrewsbury, afterwards of Liverpool, on "Christ suffering the Penalty due to His People." But there was a great deal of friction in the North Wales Calvinistic Methodist Association, chiefly through misunderstanding and some amount of misrepresentation, which caused at times no little anxiety. Happily, ere the close of the decade, Mr. Jones of Talsarn and those of like views were better understood and came to be appreciated by their senior brethren ; and at the last Association at which Mr. Elias was present, he gave expression to his great satisfaction at the ministry of his brethren, and to his readiness to depart with full assurance of mind, that the great work which had been entrusted to them would be carried on faithfully and successfully by those who were following after them.

The only work of a lasting character produced in the thirties relative to the subjects of the controversies above outlined is "The Preacher and Hearer"
 "The Preacher
 and
 Hearer." (*Y Pregethwr a'r Gwrandawr*), by Mr. Richard Williams of Liverpool. The book is written, as its title suggests, in the form of a conversation. The Hearer early expresses his inability to perceive the consistency between the doctrine of particular redemption and the general invitation of the Gospel. The Preacher points out, that on the authority of

the Word of God we must believe many things we are not able to understand. He further maintains that no two truths, however apparently inconsistent, can be contrary to each other. He also allows that while faith must be exercised, as Tennyson puts it—"believing where we cannot prove," every effort may be made by reason to discover the harmony of things, especially the things of the Bible. At the same time there are things in nature and revelation which nothing short of Omniscience can comprehend. Once the Divine authority of the Bible is acknowledged, the Word of God is to the theologian what facts are to the philosopher; the verses of the Bible like facts "are stubborn things" and cannot be moved. The Hearer takes advantage of this position to quote two Scriptural statements which contradict one another, or appear to be inconsistent: one to the effect that Christ died only for His people, and the other that He died for all. The Preacher reasserts the harmony of the two passages, and the duty of reason to find out their consistency. The question may be asked, Is the word "church" ever used to mean the whole race? or does not the word "all" sometimes signify less than the whole race of mankind? But whether reason discovers the harmony or not, we must continue to believe all statements of the Bible alike. Thus far the first part of the dialogue.

The second part deals with the nature of sin, and the Preacher holds it to be an infinite evil, because it is sin against God. To meet the objection that as man is a finite being his transgression cannot be infinite, answer is made that man's duration of existence is endless, that the misery caused by man's sin is boundless, and that man is under

infinite obligations to God. It is the infinity of guilt that justifies eternal punishment, and also demands an infinite atonement to expiate it, and it proves that when it is said Christ is "the propitiation for our sins," He must be a Divine Person and not merely a human being. The subject of the origin of evil is touched upon, and is found to be a depth which cannot be fully probed ; but the position is clearly stated, that God is not the author of sin, and that man is wholly responsible for his action in transgressing the commandment of God.

The subjects dealt with in the following conversations are: Adam's sin and its penalty, the covenant of works, the imputation of Adam's sin to his seed, original sin, the foundation of imputations, imputation and probation, the state of probation, and the atonement. First of all it is laid down what the atonement is not : it is not an expedient set up in place of the literal fulfilment of the penalty, so as to give the government just grounds to extend favours to the transgressor ; nor is it anything that justifies a generous and merciful action, without relaxing the obligations of just authority. Thus the author opposes the views held in Jenkins's "Nature and Extent of Christ's Atonement ;" but he receives Dr. Dwight's definition of the atonement, and words it himself thus, "Atonement is any person or thing that is offered and is accepted instead of the person or thing originally demanded." This view is proved by the Scriptural and ordinary usage of the term. Reference is made to the statement that when a man has suffered the capital punishment, he has atoned for his offence. In reply to this statement it is observed that the only thing which the law demands from a transgressor is

his punishment, and when the penalty is inflicted and endured it has had what it demands, but it has received no atonement on his behalf. It is not strictly correct to say that the law demands an atonement. There is a Welsh hymn, which represents the law as demanding a full atonement, and that it received such complete satisfaction. The meaning, however, is that the law demanded of Him who gave Himself to be the propitiation or atonement, that He should suffer the penalty for sin. Transgression and penalty are inseparable. Milton's words are quoted: "Die he or justice must; unless for him some other able and willing pay the rigid satisfaction, death for death." But while the wages of sin must be paid, the penalty may be endured by a person other than the transgressor. Instances from the Scripture are given. Jesus Christ is appointed, gave Himself, and is accepted by the Father, as the Atonement for the persons of His people: "He is the propitiation." Such is the drift and conclusion of the dialogue on the subject of the atonement.

Then follows a short discourse on the necessity of suffering as an element of the atonement. After that comes a brief treatment of the covenant of redemption, and of redemption itself. The author strongly maintains that the Son covenanted to redeem only His church, and the Father to give unto Him all such as were to be redeemed, a "Glorious church, without blemish or any such thing;" and accordingly that the redemption wrought by the Son of God is particular and personal. The substance of the conversation on the great subject of redemption is thus summed up. The salvation of sinners is designated redemption chiefly with a reference to the redemption of

slaves in Israel. That the full meaning of the term redemption includes all that is done by the Three Persons of the Godhead in the salvation of men. The purpose of Christ, next to the glory of the Father, was the redemption of the elect, according to the terms of the covenant entered into by the Father and the Son before the beginning of the world. The Hyper-Calvinistic mercantile or equivalent purchase is rejected, and so also is the Fullerian idea of a political dispensation ; but that a price, the purchase price of redemption, the ransom, was paid or given for the church is maintained ; yet the lowering of the comparison to the level of the ordinary dealings of buying and selling is held to be unscriptural.

The subjects of the remaining chapters of the dialogue are : the efficacy of the atonement and its connection with the Divine purpose, and also its relation to the call of the Gospel, the inability of man, and the work of the Holy Spirit. It will serve as an illustration of the author's views and style of writing if we here insert his conclusions respecting the last mentioned subject :

“ Man possesses that which is called will. But it is not proper to ascribe freedom or bondage to that will, because it is a *power* of the soul, and not a substantive entity with power of its own. 2. Man, as he lives purely or sinfully, is a free agent : though he cannot but choose according to his ruling disposition, yet he is perfectly free in so doing ; for the stronger the ruling disposition is, the greater is the freedom he is conscious of in following it. 3. That one acts from necessity of nature does not diminish the virtue or blame, the holiness or sinfulness, of the act done. God does all things well from the necessity of his nature ; that

does not diminish the Divine holiness. The same reasoning applies to the holy angels and the spirits of saints made perfect. So also when devils and evil men act from necessity of nature, it does not lessen their sinfulness and guilt. 4. Although man is bound to select the good or the bad according to the motives which appear to him strongest at the time; yet, remember, it is according to his ruling disposition he judges the strength, or the weakness, of motives; and therefore it is certain that according to that disposition he will make his choice. 5. Inasmuch as man is by nature void of a holy disposition, but that the imagination of the thoughts of his heart is only evil continually, he is totally unable to determine or will that which is holy. He is not merely lacking but void of power to repent his sin, and to believe the Gospel. He is not merely weak to do good, but he is dead to it. He is so dead that he cannot move towards holiness. 6. Yet inasmuch as the sinfulness of man is this inability, and not the want of natural faculties, nor any undue force brought to bear upon him from without, it does not excuse him, but renders him liable to penalty. 7. The Holy Spirit by regeneration puts in man that which did not previously exist, and which is called a new heart, a godly nature, and a mind to know Him who is true. To bring about this change there must be supernatural strength to accompany the word. 8. Although preaching and hearing do not suffice alone, the Holy Spirit is able to make the means effectual to regenerate and sanctify. Therefore the *Preacher* should by all means continue to preach, and the *Hearer* to listen to the Gospel."

From what has now been said and quoted, it will be

admitted that the "Preacher and Hearer" is an able work, and that it is characterised especially by skill in argument. The enumeration of the subjects discussed may have suggested to the reader that the author confines himself to what may be termed the Divine side of redemption—the truths which bear upon the relation of God to the plan of salvation; yet it is evident, particularly from the final conclusions of the book, that the mind of the writer perceives other truths bearing upon the human side of our salvation. Is it not emphasised that on every account the Gospel should be preached, and that all who hear should continue to take heed to the word of God? But doubtless the work is open to the criticism that it does not give prominence to the infinite fulness of the Gospel, and therein of its universal vocation.

The Rev. John Roberts of Llanbrynmair, afterwards of Conway, first cousin of the author, severely criticised the "Preacher and Hearer" in a series of articles which appeared in a serial entitled *Y Dysgedydd*; to which replies were made in *Y Drysorfa*, and afterwards were inserted as an appendix in the volume containing the dialogue we have now been referring to—a volume which has passed through two or three editions. The work was very popular at the time of its first publication, and for years afterwards. The author was a native of Llanbrynmair, in the county of Montgomery. He was born early in 1802, removed to Liverpool in 1828, and died there August 30th, 1842.

Criticism
by
J. Roberts,
Conway.

Rev. Richard
Williams,
Liverpool.

His cousin, whom we have just mentioned, and a son of

the Rev. John Roberts, Llanbryn-mair, already named more than once, was also a man of excellent parts and of a thoroughly independent turn of mind. In a volume entitled "Last Volume of Sermons," by J. R., published at Bala in 1876, he gives by way of preface his Confession of Faith. He states four things in respect to it:—that he had formed it by reading and hearing the Word of God, that it is not attached by means of a deed to any property, that he will adhere to it though others frown upon him, and if convinced another creed is to be found in the Word of God he will immediately change his Confession. It is to be observed, however, that it is by no means a complete Confession of Faith. It has reference chiefly to one subject; and the shadow of the controversies between Calvinists in the thirties and early forties clearly rest upon it. The Scriptural passage selected for its basis is Rom. iii. 22: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." The two headings are the breadth and the limit of redemption: "unto all" and "upon all that believe." Unto all: according to the will of God, who delighteth not in the death of the sinner, and will have all men to be saved; according to the decree, for the purpose of God must be in accordance with His will; according to election, for the same reason; according to the atonement, Christ died for all; unto all saith the Gospel, and also the Holy Spirit. Having set forth the extent of salvation, the Confession touches upon its limit—"upon all that believe." Great numbers believe not because they have not heard. Note what is said on this subject: "It is not the work of God, but of His people to

speak to the world of salvation. He did all alone from the eternal counsel till it was finished and the sending forth of the Spirit. After that He works together with His people; and those who have not heard can excuse themselves, by casting the blame upon the watchmen, who were to have warned them for God." Many believe not, because they do not consider. Others believe not, because that Christian faith implies the working out of their own salvation. The preacher then goes on to harmonise the breadth and limit of salvation. This is done only by means of illustration. Commerce is carried on for the benefit of all by means of conditions. The highway to the Metropolis, constructed by the Government, is open to be used by all, but all must pay for being carried thither or walk it. The way to heaven must be walked. Places of business are open to all, but the goods can be obtained only on conditions. The gifts of providence are made on conditions.

Such is an outline of this Confession of Faith, but which evidently is a sermon rather than, strictly speaking, a Confession of Faith. And though published at a much later date, it unquestionably belongs to the stage of theological discussion in Wales in the latter part of the fourth decade of the present century. Those controversies may be considered to have been closed with the "Preacher and Hearer," and the correspondence between the author of that book and his cousin, Mr. Roberts of Conway.

The echoes of the disputations remained for some years, probably to the middle of the century. The controversies were not without their value. They stimulated an inquiry into the contents of the Word of God. And they served to produce an earnest belief in what was held to be the

teaching of the Bible. And though there was an admixture of narrowness and bitterness, that was better than unbelief and a state of indifference as to the truths of the Christian doctrine. It will have been observed that

**Echoes and
Limits
of the
Disputation.**

the controversies above outlined were confined to a limited number of subjects, chiefly the five points of difference between Calvinism and Arminianism, and in particular the nature and extent of the atonement. Hence there was a tendency in the discussions to narrow the scope of theology. To some extent Dr. George Lewis's "Scriptural Mirror," Mr. Charles's "Bible Dictionary," and Dr. Jenkins's "Silver Palace," were correctives in that respect. But much needed to be done to widen the view of the great subject of theology. The holy place and its inner sanctuary had been carefully and zealously examined; but its outer courts and various surroundings had been somewhat neglected, yea many apartments within the precincts of the temple had not yet been entered into. What was now wanted was a methodical or scientific treatment of a great variety of subjects directly and indirectly theological.

An excellent beginning was made in this direction in an able and well arranged work on "Natural and Revealed Religion" (*Crefydd Naturiol a Datguddiedig*),

**William Rees
("Gwilym
Hiraethog.")**

by the Rev. William Rees of Denbigh, afterwards Dr. William Rees of Liverpool, but latterly of Chester, where he died in 1885 at the advanced age of eighty-four. He was a younger brother of the Rev. Henry Rees of Liverpool. He was born in Denbighshire, Nov. 8th, 1802. He had his

first pastoral charge as a Congregational minister at Mostyn in Flintshire. The charge on the occasion of his ordination was delivered by his senior brother. He early developed great literary taste and talent. He gave himself to writing both prose and poetry, and to lecturing as well as to preaching. Whatsoever his hand found to do he did it well. He was an able and popular minister, he was an interesting and instructive lecturer, and he was a skilful and pleasing writer both in prose and poetry. He read extensively and became a man of wide general knowledge.

His work on "Natural and Revealed Religion" appeared in the year 1841, and was published by the late well-known and greatly esteemed Welshman, Mr.

"Natural
and
Revealed
Religion."

Thomas Gee. The first question answered in the work we are now referring to is, What is Religion? The definition given is, "A feeling in the heart of the responsible creature of his dependence on, and of his obligation to, his God, of reverence and love towards Him; and his efforts to serve and please Him" (p. 2). The author then goes on to state that religion is founded on belief in the existence of God, and on the belief that God observes and receives the service and worship of his creatures, and also on the ability of man to render acceptable service unto God, and finally on the immortality of the soul, human responsibility, rewards and punishments in another world.

Having quoted Dr. Leland's classification of religion as natural and revealed, the writer defines natural religion as "the conformity of the heart and the life on the part of the creature to the light and knowledge" communicated through the works of nature—the creation and its govern-

ment (p. 14). The observation is made, and illustrated, that some make too much of natural religion and others make too little of it : Tyndal is quoted as an instance of the former. The Book of Job, the Psalms, and the Parables of our Lord are referred to as proofs to shew that there is much for us to learn from the works of nature. What, then, is the light given us by nature ? It teaches the existence of God and demonstrates what are termed His natural attributes—infinity, eternity, omnipotence, omniscience, and omnipresence, and His absolute independence. And by looking into himself man may discover the immortality of his soul. Also by a thoughtful observation of the course of human life on earth and of the government of the world by its Maker, it is evident that there is a controversy between God and His responsible creatures. These matters are treated at length and are illustrated with apt quotations from English authors, such as Addison and Dr. Dick's "Christian Philosopher." The reader is led in the next place into the heathen world, in order to see how far the wisest of pagans were taught by the works of nature or were able to learn from nature. Interesting references are made to Socrates, Plato, Aristotle, and Anaxagoras, and specimens of their sayings are given. But the weighty judgment is pronounced, "After all, it is plain that the best of them were defective in their principles and practices ; dark and confused were their views. They mixed falsehoods and vain imaginations with their learning ; they were helpless physicians ; in trying to lead the world out of darkness, they shut it up in darkness, and left it in the shadow of death " (p. 45). And thus it is proved that "the world through wisdom knew not God."

Hence the need of a supernatural revelation. The ministry of nature is not able to restore a ruined world and to lead back corrupt man to his duty and to happiness.

It is advanced in the next place that the necessity for a supernatural revelation, together with the almightiness of God, made it probable; and "inasmuch as there is nothing unworthy of God in the supposition that He will make such a revelation of Himself and of His will unto men, there is ground for confident expectation that He will make it or that He has already given it" (p. 75). The Holy Scriptures are the supernatural revelation which man needed. The arguments for the Divine authority of the Scriptures are stated and exhaustively treated. This is the principal feature of the work. Then follow in conclusion interesting chapters on the religions of the world, the reading of the Scriptures, and the history of the Bible.

Book on Baptism. In the year following the publication of the above work, namely, 1842, there appeared an elaborate production from the pen of a remarkable man on the subject of Baptism. The name of the writer was John Jones of Llangollen, who became a Congregational minister at Rhydybont, in Carmarthenshire, and about the year 1848 removed to Merthyr to carry on the business of printer and publisher. He afterwards settled at Mountain Ash, and finally went to America, where he died. He was a man of undoubted genius and considerable literary attainments. He had the courage of his opinions and would vigorously defend them. It may be said that he had a special faculty for disputation. Twice he engaged in public debates,—one on Baptism at Rhymney, Mon-

Public Debates. mouthshire, on the 1st and 2nd of Nov., 1841, and the other on Temperance at Llantrissant, Glamorganshire, on the 18th and 19th of November, 1842.

Temperance in the form of total abstinence was then a comparatively new subject. Baptism, however, had been for a long time the subject of no little controversy, and often extreme utterances had been pronounced, causing no little irritation. Much ability was displayed by Mr. John Jones and by his opponent, Mr. T. G. Jones, one of the tutors of Haverfordwest Baptist College, in the public disputation referred to; but as might be expected, no good purpose was served, except to show the inutility, to use no stronger term, of such a discussion. Nothing of the kind has ever since been, nor is ever likely to be attempted. To prove that John Jones had carefully prepared for the occasion, he put together the results of his thoughts and investigation in a volume entitled "*The Baptist*" (*Y Bedyddiwr*), which was published as already stated in 1842. Later on, however, he did greater service to his fellow-countrymen by publishing commentaries on portions of the New Testament. The volume on Matthew appeared in 1847, and that on Romans in 1849; and there appeared also a similar work by the same author on First Corinthians.

Commentaries on the New Testament. In the exposition of Matthew there is a new Welsh translation of the original text given. Here is one instance: chapter III. 8 "Produce fruit meet unto the Reformation." It may be observed that this is not so bold a variation from the authorised version as that of Dr. Bruce at the 11th

verse of the same chapter in the new Greek Testament, "He shall baptise you with His Holy Wind." Another special feature of this Commentary is that the author not only dates, but gives the time of day of each event in our Lord's life. The work is certainly in advance of anything which had previously appeared in the language in respect of criticism, and it is interspersed with many useful discussions of particular topics. It was the author's intention to write on the whole of the New Testament, and he gave to the Commentary the title of *Testament yr Ysgol Sabbathol* (The Sunday School Testament). He was not able to accomplish his purpose; but he did publish a "Teacher's Testament" (*Testament yr Athraw*) in 1849, which contains a brief but suggestive Commentary, short introductions to the several books, a small dictionary, and other useful information.

Mr. Jones also edited a monthly periodical called "The Reviewer or Broom of Wales" (*Y Golygydd neu Ysgubell Cymru*). The first number appeared in January, 1846, and before the end of that year *Y Seren Foreu* (The Morning Star) arose, a serial for children published at the same office, and edited and mostly written by the same editor. Both periodicals were short lived, the former three years. There was considerable freshness in the style of its contents; and doubtless it did some "clean sweeping." "The Reviewer" contained a section in each number devoted to the treatment of doctrinal subjects. The

"The Reviewer." opening number deals with or rather touches Original Sin, The Purposes of our Lord's Death, Man's Ability to give Obedience to the Gospel, Forgiveness, and the Day of Judgment. These somewhat

off-handed touches were not of great and permanent value as contributions to theology; but they were suggestive, and indicated no small ability on the part of the writer in dealing with the truths of the Christian faith.

Perhaps one of the smartest things in the writings of John Jones, Llangollen, is his enumeration and brief criticism of the commentaries which had previously been written on the Epistle to the Romans. This is done in an Appendix of eleven pages to his own Commentary. The list of authors referred to and quoted from is a considerable one, beginning in alphabetical order with Augustine, and ending with Winer's Grammar. Many of the names included in the list were quite new to the Welsh people, most if not all of which have become familiar in Wales through the more recent and complete Sunday School Testament by various Calvinistic Methodist ministers, and published by the late Mr. Thomas Gee of Denbigh, a work of great merit, to which we may again have occasion to allude. The Appendix just referred to reminds us of a most thoroughly interesting and instructive Lecture delivered by Principal Edwards when he was drawing towards the close of the preparation of his great work on First Corinthians, the substance of which we are glad to find in his Introduction to the Commentary. It is not too much therefore to say that Jones of Llangollen has a distinct place in the history of Welsh religious literature, and to acknowledge that he contributed to the advancement of Welsh Theology. Had he been academically trained, and better circumstanced, it is certain that he would have created for himself a position of lasting renown among the theological writers of the Principality.

At least two contributions were made to the Homiletic literature of Wales during the years covered by this chapter. A volume of Twenty-six Sermons was published by William Rees of Llandovery in 1838. The author was the Rev. Thomas Marsden, Rector of Brymbo, Denbighshire. The Sermons bear upon them the marks of careful preparation, simple in style and full of profitable matter, and appear to be thoroughly evangelical and practical. The volume was dedicated to Dr. Ll. Llewellyn, Principal of Lampeter College.

Two years later, that is in 1840, a volume of Sermons by Rev. David Charles of Carmarthen, brother of Mr. Charles of Bala, made its appearance, six years after the death of the author, and edited by his son-in-law, Mr. H. Hughes, the Artist. It contains no less than seventy discourses, characterised by great thoughtfulness and deep spiritual insight. As Dr. Lewis Edwards says in his "Essay on David Charles," the discourses are "meditations rather than sermons." In 1846 a volume of his English Sermons (pp. 413), twenty in number, with a brief memoir of the author by the same editor, was published by Ward & Co., Paternoster Row, London. There is a characteristic and striking article on Mr. Charles's Sermons by his grandson, Principal Davies of Trevecca, in *Y Traethodydd* for 1896.

Another book belonging to this period is the "Memoir and Works of Rev. Joseph Harries" (*Gomer*), Baptist minister, Swansea. The date of its publication is 1839. The Works include essays on the Divinity of Christ and the Divine Inspiration of the Scriptures, Sermons, and short

pieces on a great variety of subjects. The proof of the Divinity of Jesus Christ is most carefully drawn up, and conclusively finished. The volume throughout is very interesting. The portion of it touching baptism and its mode and subjects is strongly controversial, and certainly over-reaches the mark when readings of Scriptural passages are given as those of opposite views would have them to be. The name of *Gomer* is lasting in Welsh literature, and especially by his "Essay on the Proper Divinity of our Lord Jesus Christ" he made a valuable contribution to Welsh Theology.

Still another work must here be mentioned, namely, the "Lively Oracles" (*Oraclau Bywiol*) by the well known and able former Baptist minister of Newtown, Mr. John Williams. This work appeared in 1842. The object of the author was to give to the Welsh nation a rendering of Alexander Campbell's New Testament, with Introduction and Appendix, with further prefatory and additional notes of his own. But he found it "impossible" to translate the New Testament itself. "I began again after that," says he, "with the Greek Testament as a foundation; I strove to understand every sentence therein as I went on, using every other available translation to help me, and then put it down in Welsh as best I could at the time; and I think I have succeeded, not so much in making a new translation, as in improving the old." The prefatory and additional notes prove the author to have been capable of making an entirely original work. In the light of the above quotation his version of the New Testament cannot be regarded as a translation of Alexander

John
Williams's
"Lively
Oracles."

Campbell's Testament, but rather of the original Greek. We have found much interest in comparing it with the Authorised Version. It has many excellent and suggestive readings. Dr. Owen Davies makes frequent reference to John Williams's translation in his Commentary on the Acts. We cannot but think, however, that it was unfortunate that Mr. Williams rendered baptism and its cognates by the Welsh terms denoting immersion, immerse, and immerser. At Matt. iii. 1 the reading is "John the Immerser." The baptismal controversy in Wales was then at its height. Its shadow rests upon Mr. Williams's work. Nevertheless we recognise in the author an able New Testament critic, and in his "Lively Oracles" a valuable help to the critical study of the New Testament Scriptures.



CHAPTER VII.

1845—1860.

THE first of January, 1845, was an epoch-making date in the progress of Welsh literature, and it was a fresh

**An
Epoch-making
Date.**

starting point in the history of Welsh theology. That was the day on which was published the first number of the quarterly periodical, already mentioned several times in the previous chapters, *Y Traethodydd* (The Essayist). There had been various monthlies, but this was the first Welsh quarterly. The

The Essayist. monthlies were mostly denominational, yet served a useful purpose and contained much theological matter, in the form of sermons and short essays and correspondence on doctrinal subjects, but considerably reflecting the controversies which had so long prevailed. It was now being felt that a fuller and more adequate treatment of Christian doctrine was required, and that a broader view of theology must be taken, and that the people of Wales should be made acquainted with other higher branches of knowledge. The hour was come to start such a venture, and the man also was come to conduct it—a man fully qualified by natural gifts, academic training and status, and by experience as a teacher and the head of one of the colleges of Wales. We refer to Dr. Lewis Edwards of Bala.

He was born near the village of Penllwyn, in North

Cardiganshire, in the year 1809. He was educated first at Aberystwyth, then at University College, Dr. Lewis Edwards. London, and finally at the University of Edinburgh, where he graduated Master of Arts in 1836, and which University created him Doctor of Divinity in 1865. In September, 1837, Bala College was opened; and he was elected its first principal. For five years he was assisted by his brother-in-law, the late Dr. David Charles, who was transferred in 1842 to Trevecca, to be the principal of the College opened there in that year. Dr. Lewis Edwards was conducting the College at Bala with great success, and rapidly rose to the first rank of Welsh preachers, and soon came to be recognised as a tower of strength in his country, to the needs of which he was fully alive, and to the interests of which he was intelligently and warmly devoted.

He was one of the first to recognise the need of a high class Welsh periodical, and wrote to his friends on the subject, and had no difficulty in enlisting their sympathy and in obtaining the promise of their help. The late Mr. Gee of Denbigh undertook the printing and publication of the new quarterly. It went without saying that the Principal of Bala must be the editor, and he secured as his coadjutor the Rev. Roger Edwards, who was already known as a man of letters, and especially as a man of excellent business capabilities. Both worked together with energy, and made the periodical a first class journal. For several years both editors wrote extensively for its pages, and obtained articles from the best Welsh writers of all denominations on a great variety of subjects—historical, critical, philosophical, political, as well as theological.

After some years Dr. Lewis Edwards retired from the editorship, and subsequently Dr. Roger Edwards, and from the year 1862 to the end of 1898 the Rev. Daniel Rowlands, M.A., Bangor, was sole editor, and discharged the duties of the position with zeal, ability, and conscientious industry. The editorship has now passed into the hands of the Revs. Evan Jones and J. E. Hughes, M.A., Carnarvon. By this time the quarterly is become a bimonthly, and it has its competitors; but it still retains its character, and for solidity and weightiness of matter and exhaustive treatment of great subjects it has no rival in Welsh journalistic literature. The fifty-three volumes of *Y Traethodydd* form a great treasury of biography, poetry, history, political economy, bibliography, and especially of theology in all its branches.

Dr. Lewis Edwards, who will always hold a pre-eminent place among the theologians of Wales, had written only occasionally before the appearance of *Y Traethodydd*. But in the very first number of that serial he commenced his "Theological Essays," some of which have been collected together with other pieces and published in a separate volume under that title—a book rightly regarded as one of the classics of the Welsh language. The style of composition is simple, the matter is made perfectly clear, though the subjects are profound and the thoughts deep. Both as a thinker and writer Dr. Lewis Edwards was most felicitously pellucid; and hence he is a delightfully pleasant author to read.

The subject of his first essay in the Welsh quarterly is "The Proportion of Faith"—or according to the Welsh rendering, The Harmony of the Faith. The great

**"The
Proportion
of Faith."**

lesson or teaching of the articles on this subject, which appeared in several numbers of the serial, is that the right view of every doctrine lies in the combination of opposite truths. "The truth with regard to every subject contains two statements, which are apparently contrary, but which are really consistent." The past controversies had revealed onesided views, and much impatience as regards different or opposite views. The lesson therefore was most seasonable, and its teaching is illustrated and enforced in a most ample and conclusive manner. The principle of the position thus held was applied to various subjects, such as the decree of God and freedom of the will. With regard to the latter subject Dr. Edwards writes thus :

"Some judge that the will is bound, and others that it is free. * * * If we are not mistaken the truth is that the will is both bound and free, that bonds and freedom combine. Those who plead for the bonds are right so far as they go; but their fault is that they deny liberty. And the opposite view is correct so far as it goes, but its fault is that it denies the bonds. Bonds without liberty are nothing but fate; and freedom without bonds a mere chance—the one like the other dark, contrary to reason, and destructive of every religious feeling."

**The
Freedom
and
Limit of
the Will.**

In a similar manner the principle of the harmony of opposite (not contrary—for truths cannot be contrary) truths is applied in the discussion of Original Sin, and the Necessity and Nature of the Atonement. The more we think of the deep things of God, the more helpful we find this great principle to be. The articles on the Harmony

of the Faith made a great impression and were much eulogised. In a Note at the close of the volume of Theological Essays we find the following :

“ Among other things which I did not understand when first I read Coleridge, nothing appeared to be more dark than that which is said by him about the necessary oppositeness between the various parts of the same ideas, the thesis and antithesis combining in a synthesis. Afterwards I saw the same things more fully presented in Hegel and other continental authors. * * * Some years subsequently, when labouring to discover the truth in respect to some particular doctrine, I felt myself gradually compelled to suppose there was truth on both sides, and that one cause of the controversies was the want of breadth in the views of the contending parties. When meditating thus, the old sayings came back to my memory which I had read years before that ; and I began to think there was here a general principle, relating to theology, in the same manner as to philosophy, namely that every truth consists of two opposite principles. This would not have been worth relating, were it not for fear that more praise is given me than I deserve. * * * All I did was to apply to theology a principle already to be found in the writings of the great philosophers, and which can be traced back to the ancient Greeks.”

But with all this graceful modesty on the part of the great Welsh divine, all credit must be given to him for the discovery of a new application of the principle in question, and especially for the full and clear manner in which the principle is made to apply to theology. And in passing we cannot but acknowledge the great advantage it was to the

student and teacher of theology to be well versed in philosophy.

The other portions of Dr. Lewis Edwards's "Theological Essays" consist partly of discourses on particular passages of Scripture, charges at the ordination of ministers, and addresses delivered on special occasions, articles on various topics which had appeared in different serials, a treatise on the "Principles of Belief," his Introduction to Robinson's "Harmony of the Four Gospels" rendered into Welsh by Mr. R. O. Rees, Dolgelley (1855), a poem entitled "Shadow and Substance" (*Cysgod a Sylwedd*), and his great Essay on the "Atonement," which has been translated into English by his youngest son, the Rev. D. Charles Edwards, M.A., District Secretary of the British and Foreign Bible Society in North Wales.

This Essay was first brought out in 1860 as one of a series known as *Y Gyfres Gymraeg* (The Welsh Series). It had been preceded by an Essay on "Presumptuous Sins," by the Rev. John Hughes of Liverpool, of whom we shall again have to speak. Under the guidance of Dr. Lewis Edwards, there was an organised effort carried on in Merionethshire to distribute high class Welsh books, and periodically a report was given of the sales made and of copies remaining on hand. There is a tradition that on one occasion the secretary reported there were on hand eleven "Presumptuous Sins" and no "Atonement." Dr. Edwards's work on the Atonement found a ready sale, and it has passed through several editions. It is written in the form of a dialogue between a Teacher and a Disciple. There was at the time of its first appearance great freshness in the matter, as well as in the method of treatment.



There is one sentence in particular in the work, expressive of the nature of the atonement, which struck and has stuck, and is become like a fundamental and universally admitted maxim on this subject, namely, "That the essence of the atonement is merit." In our next chapter we shall have occasion to speak further of this epoch-making work.

Besides the Essays in the volume now spoken of, and which was published by Hughes & Son, Wrexham, about the year 1867, Dr. Lewis Edwards contributed many papers to the *Traethodydd* on subjects relating to theology: in 1845 the History of the Church at Geneva and Theological Discourses in Scotland; in 1846 The Evangelical Alliance and the Philosophy and Theology of Coleridge; in 1847 National and Personal Religion; in 1848 the Horrors of War; in 1849 on Hughes's Work on Prophecy and Notes on Books, as well as in previous and subsequent years; in 1850 Paradise Lost, Luther's Hymn, Learning as a Qualification for the Ministry; in 1851 Jones of Ramoth and Sandemanianism; in 1851 the Welsh Puseyites; in 1853 The Divine Purpose; after this date his name does not appear so often.

Besides the theological contributions there were many Literary Essays on a variety of subjects from the same pen in the first decade of the periodical, which also have been collected and published, like the Theological Essays, in a separate volume. It was intended and promised by the publishers that a third volume of Dr. Edwards's writings should be issued, containing a Commentary on the Gospel of John. That volume has never appeared. If the Professors of Theology in Wales had the same leisure as

their more fortunate brethren in Scotland, doubtless we might have had an exposition of St. John's Gospel by Dr. Lewis Edwards, who was exceptionally qualified to produce such a work.

However, we have a larger work than anything that has been named, and in some respects Dr. Lewis Edwards's greatest production, namely his "History of Theology" (*Hanes Duwinyddiaeth*), which first appeared as an Introduction to the last edition of Dr. George Lewis's "Body of Divinity," and afterwards in 1889 was published in a separate form. This work is divided into thirteen chapters, the headings of which are:—The Bible and Religion, Religion and Doctrine, Doctrine and Theology, Theology and System, Attempts to Incorporate the Ideas, A Resumé, History of Theology, The Greek Fathers, The Latin Fathers, The Theology of the Middle Ages, The Mystics, The Protestant Reformation, The Methodist Reformation. In the sixth chapter the author outlines a scheme of theology, based on the three great Offices of Christ. He says:

"There is one old topic, which once was in great note, and which, if we understand it aright and use it properly, may be made the basis of a Body of Divinity, on a plan more Scriptural than most which have yet appeared. This topic is, simply, the Offices of Christ. The doctrine of Christ as prophet, priest, and king, is not an arbitrary notion of the old theologians. It springs necessarily from the nature of things: because no religion has existed since the fall nor could exist without these offices, and there is no office which is not included in these three. No family can be a religious family, and no church can be a Christian

church, which has not in it instruction, worship, and superintendence."

After further observations in elucidation of the various points here suggested, the chapter is closed with an outline

of a Body of Divinity. One would have wished that the author had filled up the outline, and had given to his fellow-countrymen a proper and fully developed Systematic Theology. But if all he wrote were put to-

gether and systematically arranged, it would go far to fill up the outline. The following is the scheme of organised truth given by Dr. Lewis Edwards:—

"I. CHRIST AS A PROPHET MANIFESTING GOD.

1. Christ declaring what God is in Himself. (1.) The Being of God (2.) The Divine Attributes. (3.) The Trinity.
2. Christ making known what God did for man as a creature; and by the manifestation of God, making known the state of man as a sinner. (1.) The creation of man in holiness. (2.) The covenant of works. (3.) The Law.
3. Christ, after the fall of man, revealing the gracious purpose of God to save him. (1.) The covenant of grace. (2.) Election. (3.) Promises and Types and Shadows.

II. CHRIST AS A PRIEST, WORKING SALVATION.

1. That which Christ is as a Priest in Himself. (1.) The true God. (2.) The true man. (3.) One Mediator.
2. That which Christ did as a Priest for man. (1.) Live a holy life. (2.) Die a Sacrifice. (3.) Present His blood in the holiest.

3. The effect on men of that which Christ did as a Priest for them. (1.) Justification. (2.) Regeneration. (3.) Sanctification.

III. CHRIST AS A KING RULING HIS CHURCH.

1. That which Christ is in Himself as King. (1.) The Head of the Church. (2.) Possessed of all authority for the sake of the Church. (3.) His abiding presence through the Spirit in the Church.
2. That which Christ does as King through the Spirit in the Church. (1.) Setting up a kingdom for Himself in contradistinction from the world. (2.) The overthrowing of all His enemies. (3.) Judgment.
3. The results of that which Christ does as King. (1.) The eternal happiness of the saints. (2.) The eternal conquest of good over evil. (3.) Everlasting glory to the Trinity, and God all in all."

The author of this outline of Christian doctrine makes the History of Doctrine answer three principal questions, Who is Jesus Christ? What is the work which He did? and What is the effect of that work? And each of these questions is represented as being answered both objectively and subjectively. The Greek Fathers' reply to the first question is, that Jesus Christ is the Son of God in human nature, God and man in one Person. The Latin Fathers' answer is, that He is our High Priest. The theologians of the middle ages and the mystics teach that Christ made atonement for us. The Lutheran or Protestant Reformation revealed justification as the objective effect of the work which was accomplished by Christ. And the Methodist Revivalists teach conversion and sanctification as the sub-

jective effect of the finished work of the Lord Jesus. The great names in Church History are cited, and their writings are quoted in proof of this notable synthetic view of Historical Theology. It is throughout a masterly work, and of its kind is quite unique in Welsh theological literature.

Besides the works above named, we have various smaller productions of Dr. Lewis Edwards posthumously published;

**Other Works
by Dr.
Lewis Edwards
—Sermons.**

such as Notes of his Lectures on the Kenosis, a booklet of Questions on the doctrine of the Person of Christ, and a volume of Sermons as delivered and taken down by an old student, now the Rev. Owen Jones, M.A., of America. Also his series of articles on the Person of Christ contributed to the local periodical called *Yr Arweinydd*, published at Aberystwyth 1876-81, have been republished in a separate form with a Preface by Dr. Charles Edwards. The Notes on the Kenosis are very good. They contain very largely the exact words of the great teacher as he spake them in his class room.

After opening the words immediately preceding the statement in the second chapter of the Epistle to the Philippians, that our Lord emptied Himself, he asks the question: If He was in the form of God, and essentially God, could He empty Himself? The Christian Fathers thought that He emptied Himself of the glory which He had with the Father before the world was. The author then proceeds: "The man who created a new epoch in the history of the doctrine of the Kenosis was Zinzendorf. The greatest thinkers in Germany have been favourable to the new view of the doctrine of the Kenosis.

That which makes the doctrine new is, that it teaches that the Kenosis means more than the laying aside of the glory which the Son had with the Father, that He emptied Himself to some extent of the form of God, that is, of the Divine essence. Thomasius is the greatest of these divines. His view of the Kenosis is the self-limitation of the Person of Christ. He maintains that Christ was not a Divine Person, if He had not the power to set limits upon Himself. And this is the highest testimony to His love " (pp. 8, 9).

The view of the old Reformed Church is cited, that the Divine nature in Christ passes under an eclipse. This is said to be too weak a representation of the Kenosis. Others go further, and assert that Christ ceased to use His properties or to exercise His Divine attributes. Neither is this view satisfactory. What then is the Kenosis? the author asks. The answer is, that our Lord emptied Himself by taking upon Him the form of a servant; He made Himself a servant, a bond-servant; "He emptied Himself into the office of servant. He poured His Divine attributes into the office—all was in the work He did. He threw Himself into the work of a bond-servant. He Himself was in His sufferings and in His act of dying. His entire Person was in His obedience. 'He is the propitiation,' not He made or gave the propitiation; but He Himself, in all that He is, is the propitiation " (pp. 21, 22).

This same view of the Kenosis is given more at length and with greater emphasis in the Sermon on Phil. ii. 7, in the volume above referred to. "He put His Omnipotence into the work which the Father gave Him to do" (p. 35). Likewise, "He gave His Omniscience and Omnipresence,

His all to the work; He literally emptied Himself, exhausted His fulness in the service of man's redemption." This is certainly a strong representation of the Kenosis. It was a favourite maxim with Dr. Lewis Edwards that the language of the Bible should be adhered to in the treatment of a subject of this kind. When our Lord Jesus Christ in His infinite self-humiliation took upon Him the form of a servant and received a commandment from the Father, He was not for the time in the form of God—instead of being above authority He passed into a state wherein He was under authority—in order to magnify the law and to render perfect obedience unto God.

There are twenty-eight discourses in the volume of Dr. Edwards's Sermons, which was published in 1898 by W.

Gwenlyn Evans of Carnarvon. It is truly a
 Volume of delightful volume. In it we see the great
 of divine in the pulpit, and mostly at home at
 Sermons. Bala, "eloquent with ease," and skilfully

plying the truths of the Gospel; and interspersing his appeals to his hearers with ejaculatory prayers to God. It is not too much to say that Dr. Edwards was as great in the pulpit as he was in the class-room, or at his writing desk. As might be expected there was rich theological matter in his sermons. As a preacher he was not a mere sermoniser; but a prophet of God, a teacher of the word. Sometimes he would expound a passage of Scripture in the most lucid manner, as at the beginning of his Sermon on Heb. xiii. 7, 8, showing the connection between the former verses of the chapter. He would more often take up a great doctrinal truth, and present it not in the least in the form of an essay or treatise, but in a popular method, yet

scripturally, and forcibly apply the subject in its practical aspects to his hearers. It is reported that on one occasion, when he was preaching on the atonement, he was so moved that he exclaimed, "My soul is resting on the atonement;" and he was answered by one of his hearers, "And so does also my soul." Though, however, he did not carry the manner of the classroom lecture into the pulpit, his sermons were sometimes so felicitous in arrangement and so complete in treatment, as to be models of theological treatises. So, for example, is his discourse on the Indwelling of the Spirit, and two or three other sermons which are included in the volume of his Theological Essays.

Dr. Lewis Edwards not only thought and spoke and wrote theology, but has also left behind him a large volume of Literary Essays, to which we have already referred, and from which we have made some quotations. Among other subjects treated by him are the Philosophy of Kant, the Philosophy and Theology of Coleridge, Logic, National Education, Literature and Science, The Welsh Serials, and Welsh Poetry; but there is a large portion of the volume devoted to subjects which may be regarded as the outlying departments of theology, such as the History of the Church at Geneva, The Free Church, Church and State, and various biographical articles and reviews of religious books. In this volume of Literary Essays the author comes before us as a philosopher, an exact historian, an able reviewer, a strong politician, and a man of varied and wide knowledge. By his pen, and speech in class and pulpit, as well as by his personal life, he made a lasting impression upon his fellow-countrymen. And among the theologians of Wales he occupies a distinct place of pre-eminence. He died in 1887.

We must now return to speak further of the theological contents of *Y Traethodydd*. The first volume contains articles on the following subjects: Horæ Paulinæ, The Mysteries of Religion, The Theology of Oxford, The Church of Christ, The Obedience of the Son of God; the second volume: The Protestant Reformation, The Philosophy of the Plan of Salvation, The Epistle to the Ephesians, the Being of God; the third volume: The Atonement, Paul and Timothy, The Koran, Truth, Giving up the Kingdom unto God and the Father; the fourth volume: The Jesuits and Morality, The Godhead, Providence, Butler on Natural and Revealed Religion, The Kingdom of Heaven, The Hebrew Scriptures, Codex Bezaë, and The Apostolic Succession.

**Theological
Contents
of the
"Essayist."**

This may suffice as an illustration of the variety of doctrinal and other theological topics treated from time to time. Throughout the whole series, fifty-three volumes, many substantial contributions have been made in this serial to Church History, Biblical Introduction and Criticism, Apologetics, Comparative Religion, as well as to Dogmatic Theology. It may safely be said that scarcely a branch or topic of Christian doctrine, from the predetermine counsel of God down to the everlasting punishment of the wicked, has not been presented and discussed on the pages of this periodical. So that by this time it has become quite an encyclopedia of theology, and at least one attempt was made in it, about thirty years ago, to draw out an outline of Systematic Theology, based on the order in which the various doctrines were touched and taught by the Lord Jesus Christ. It is, however, a notable fact that

the Welsh have not developed a taste for Systematic Theology. It may be that Dr. Lewis Edwards observed this, which possibly, in some measure, accounts for the fact that he did not fill up his outline which we have given above. But the contents of *Y Traethodydd* did much to excite the interest of the Welsh mind not merely in wider views of theology proper—the great doctrines of the Bible, but also in the study of the text of the Scripture, and in the past history of Christian thought and other kindred subjects, and still further in the relations of philosophy and of other branches of knowledge to Divine truth. The Welsh nation passed from the bondage of narrow controversy, and learned to breathe freely in the open air of a larger and richer theology.

If it were asked, What is the present theology of Wales? the answer must be, It is Biblical Theology rather than Systematic Theology. Yet it would be wrong to say or suppose that the Welsh are devoid of interest in Systematic Theology. The great works of American theologians, such as Hodge, Shedd, and Strong have been welcomed and are being used, and A. A. Hodge's "Outlines of Theology" has been translated into Welsh and has been much appreciated, and has undoubtedly proved of great service. Yet we are inclined to think Hodge's Outlines are not so much used as they once were. The taste of the Welsh, both writers and readers, during the last four decades of the nineteenth century, has developed in the direction of Biblical Introduction and Textual Criticism and Exposition. Even the Essay treating of any particular topic in theology, unless it be specially fresh in matter and peculiarly pleasing in form, is taking a

second place. Yet the debt of the Welsh people to the first quarterly serial, of which we have above spoken, is gratefully acknowledged, and many of its essays will be read for a long time to come, especially those we have already at length referred to in Dr. Lewis Edwards's two volumes.

Another Welsh quarterly, *Y Beirniad* (The Critic), commenced its career in 1859, and was carried on for twenty years, till 1879—in all there appeared eighty-two numbers. It was started by the following ten congregational ministers: Revs. Dr. Thomas Rees; Prof. W. Roberts, Brecon; John Davies, Cardiff; N. Stephens, Sirhowy; R. Gwesyn Jones, Merthyr; E. Aeron Jones; B. Williams, Dowlais; H. Oliver, B.A., Pontypridd; D. Jones, B.A., Cardiff; and J. Bowen Jones, B.A., Bridgend. The last of the above-named has written thus: "It greatly resembled the *Traethodydd*; but it contained some lighter and shorter articles and more poetry, and was more adapted for ordinary people. It was edited by Professor Robers and J. Davies till their death in 1872 and 1874 respectively." The Rev. J. Bowen Jones, now of Brecon, edited it during the remaining five years of its existence.

As to the progress of Welsh Theology during the latter part of the fifth and during the sixth decade of the nineteenth century, we have already noted the appearance of two Bible and Theological Dictionaries, namely, that of Mr. Hughes, Tredegar, in 1852, and that of Dr. Davies in 1858. But before the former of these dates, in 1849, was published a useful and comprehensive work on Prophecy, by the Rev. John Hughes of Liverpool. He was a native

John
Hughes
of
Liverpool.

of Flintshire, and for some years conducted an efficient school at Wrexham, at which many North Wales ministers received their education, for it flourished before the days of Bala College. After his removal to Liverpool he was associated with the Rev. Henry Rees in the pastorate of the Welsh churches in that city. Mr. Hughes was naturally a gifted man, was a diligent student, read extensively, and had a well balanced mind. To him belongs the honour of the authorship of the first article in the *Traethodydd* on the Excellency of Knowledge. Though not a learned man, he possessed great knowledge, and knew well how to use it to good purpose.

"Companion
of
the Bible."

Some years before he had written a "Companion of the Bible" (*Cydymaith yr Ysgrhythyr*), and we have already referred to a work of later date on Presumptuous Sins.

But the great work of Mr. Hughes was "History of Welsh Methodism" (*Methodistiaeth Cymru*), on which he expended much time and vast labour. It consists of three volumes,

"History
of
Welsh
Methodism."

which appeared respectively in 1851, 1854, and 1856. In these volumes a full account is given of the origin of the Calvinistic Methodist or Presbyterian Church of Wales; and it was now that the treasures of the Trevecca Manuscripts were made known for the first time to the Welsh people, and the members of the religious body to whom Howell Harris's Papers were of greatest interest, learnt the traditions of their church. And besides the story of the origin and growth of the Connexion as a whole, detailed accounts are given of the founding of

...

a large number of its particular churches. The work is written in a pleasing style, and on the whole the materials are well arranged. It will always remain a standard work on the subject to which it relates. And it is a substantial contribution to the ecclesiastical history of Wales. There had not been a great deal previously done in this department of Welsh Theology.

"A History of the Baptists among the Welsh" (*Hanes y Bedyddwyr yn mhllith y Cymry*) had been written by Joshua

History of the
Baptists
of Wales.

Thomas, and printed for the author by J. Ross, Carmarthen, in 1778. We have already mentioned this book. It may be interesting here to add a few words as to

the author. He was a native of Carmarthenshire, and was born on the 22nd of February, 1718. At the age of twenty

Joshua
Thomas.

he was apprenticed in a place of business at Hereford. As there was no Baptist church in that city, he used to go as often

as he could to the Baptist chapel at Leominster, a distance of thirteen miles, and there he was received a church member. He returned to Wales in 1743 and commenced preaching in his native place. Three years later he was married and established himself in business at Hay, and there became assistant pastor of the Baptist churches in the locality. But in 1754 he was invited to become the minister of the church at Leominster, where he lived till his death in 1798. From that comparatively central place Mr. Thomas visited his brethren in North and South Wales, and thereby gathered the materials of his 12mo volume of 468 pages, containing the history of the Welsh Baptists.

Another Welsh work in the department of ecclesiastical history, which had appeared before the Rev. John Hughes's

David Peter. "Methodism of Wales," was the Rev. David

Peter's "History of Religion in Wales" (*Hanes Crefydd yn Nghymru*). Mr. Peter was born at Aberystwyth in 1765, and was brought up at New Quay, Cardiganshire, where he received his early education and afterwards kept a school, and where also he joined the Congregational Church and began to preach. He became a student of the College then located at Swansea, and afterwards an assistant tutor. In 1792 he was called to the pastorate of the Lammas Street Church, Carmarthen, where he continued to labour with much success till his death in 1837. In 1795 he was elected principal of the College, which had been removed back to that town from Swansea.

Mr. Peter published his "History of Religion in Wales" in 1816, and a second edition appeared in 1851. The work

"History of
Religion
in Wales."

is divided into chapters according to the centuries, like Mosheim's "Ecclesiastical History." There are recorded in it innumerable facts and dates; and it contains many traditions and the principal ascertained facts as to the first introduction of Christianity into and its spread in Wales. It is certainly a very creditable performance, and will keep the name of its author in lasting remembrance.

Shortly after the publication of Mr. Hughes's "Methodism of Wales," in 1861, Dr. Thomas Rees's "History of

Dr.
Thomas
Rees.

Nonconformity in Wales," an English book, made its appearance, and was much welcomed and appreciated. Dr. Rees was then minister at Beaufort, Monmouthshire.

The author had already rendered good service by translating into Welsh Albert Barnes's "Commentary on the New Testament;" and afterwards in conjunction with Dr. John Thomas of Liverpool, he brought out in the early seventies the "History of the Congregational Churches of Wales" (*Hanes Eglwysi Annibynol Cymru*) in four volumes, subsequently followed at a later date by a fifth volume. This also is an invaluable record of the religious life of Wales, and a considerable addition to Welsh ecclesiastical history.

With regard to his "History of Welsh Nonconformity" it has been felt that the writer overestimated the strength of the Welsh Baptists and Congregationalists at the time of the Methodist Revival in the eighteenth century, and that with a view to correct what was supposed to be an erroneous view of the religious needs of Wales at that period, and thereby in some measure to depreciate the value of the great work of the Methodist Fathers. It is very natural for every historian to magnify the services of the particular church to which he belongs. At the same time there is no necessity to exalt one religious community at the expense of another. However great the work of the early Welsh Nonconformists, and whatever may have been the actual strength of the Baptists and Independents in the early decades of the eighteenth century, it is absolutely certain that the moral and religious state of Wales was such as greatly to need the Methodist Revival; and it is equally certain that the labours of Howell Harris and Daniel Rowland and their helpers were abundantly blessed, and that all Wales is to this day inheriting the rich fruit of their labours.

"History of
Welsh
Noncon-
formity."

CHAPTER VIII.

1861—1880.

WE now proceed to consider the progress of Welsh Theology in the seventh decade of the nineteenth century. *Mathetes's* "Biblical and Theological Dictionary" (1864) has been already mentioned. Shortly afterwards there appeared a new Welsh Commentary on the New Testament, of a more advanced character than anything that had previously been written in the department of Biblical Exposition and Criticism. It consists of two volumes, the first of which was published by the late Mr. Gee of Denbigh in 1866, but the second was not completed till 1871. This work was written by "Several Calvinistic Methodist Ministers," and is entitled "The Sunday School Testament" (*Testament yr Ysgol Sabbathol*). The names of all the authors have not transpired. But it is generally known that it was Dr. David Saunders who wrote on Romans, that Dr. Griffith Parry wrote on Galatians, and that Mr. Ogwen Jones, B.A., wrote on another portion. The principle was recognised that a work of this kind could not be well done by one man, and that specialists must be engaged for its various parts. There is a tradition, that one of the authors utilised largely the notes of lectures at his College in the commentary on the portion assigned to him. This would give him a large advantage. Yet it cannot be said that there is so much diversity in the

character of the work that it cannot be acknowledged that the different parts are not uniformly good. The whole compares well with the "Critical Commentary" of Fausset, Brown, and Jamieson. In the preface to the first volume the writers acknowledge their indebtedness to Calvin, Bengel, Stier, Lange, Olshausen, Meyer, Trench, Alford and others. The work was therefore well up to date. And there can be no doubt it proved of good service to preachers, as well as to Sunday School teachers. There are indications, especially in the commentary on John, of what may be termed theological lore, and marks of considerable reading in historical theology. The exposition of the opening verses of the Gospel is particularly well done. And one cannot but feel that it bears the marks of the college class-room. This by no means diminishes its value, but rather enhances it. The "Sunday School Testament" is still in date; it is, however, being supplemented by handbooks on various portions of the Old Testament as well as of the New, of which we shall again have to speak.

The time to which we are now come in the progress of our narrative may be called the Series Period. The first series was called the Welsh Series (*Y Gyfres Gymraeg*), the second was a series of College Lectures (*Darlithiau Athrofaol*) delivered at Bala, and the third was designated the Baptist Series (*Cyfres y Bedyddwyr*). In the first there appeared at least seven works, namely: "Presumptuous Sins," by the Rev. John Hughes, Liverpool; "The Atonement," by Dr. Lewis Edwards; "The Church," by Rev. D. Charles Davies; "Introduction to the Gospels," by Dr. Griffith

Parry; "The Sabbath, Man's Inheritance," by Rev. John Hughes, Liverpool; "The Puritans," by Rev. William Williams, Swansea; and "The Perfect Law of Liberty," by the Rev. David Jones, Carnarvon. We have already alluded to the first and second of the works in this series. It may be well to describe these essays more fully.

The little work on "Presumptuous Sins" opens with the observation that there are gradations in the heinousness of sin. While every transgression is a great evil and merits death as its wages, there are sins of a graver character than others, sins committed "with a high hand" and presumptuously perpetrated. Under the law of Moses idolatry was treated as a sin for which no offering could be made. Murder, adultery, and other offences were alike regarded as worthy of death. Whereas the guilt of sins committed in ignorance or inadvertently might be expiated. A like distinction is recognised in the New Testament, wherein we read, "There is a sin unto death, and a sin not unto death" (1 John v.) To sin presumptuously is to transgress in the light of knowledge, and from intention, and with persevering perverseness. So to sin must be a great evil, and most injuriously affects the soul, and results in disastrous consequences. The last degree of presumptuousness is the "unpardonable sin" spoken of by our Lord, blasphemy against the Holy Ghost.

In the author's brief statement of the different views as to the meaning of the unpardonable sin, his concluding words are: "It must be done in the face of light and knowledge. There must be in it a resistance to the dispensations of the Holy Spirit, as in the case of the

Pharisees in the place where it is mentioned. There must be a withdrawal or falling away, or persecution and blasphemy, or the whole together. It is to sin after receiving the knowledge of the truth. Falling away after proving and professing great things. There must also be continuance in an attitude of impenitence, inasmuch as there is no sin which if repented shall not be forgiven" (p. 59). The work is closed with three practical applications: that careful watchfulness must be exercised; that sacred things must not be handled or treated with levity; there must needs be the sanctifying influences of the Spirit, and an application of the blood of Christ.

It will be seen that this first contribution to the "series" was a practical work, full of forceful appeal, well illustrated by Scriptural references and examples, and the whole rendered in lucid and readable style, and well fitted to benefit every one perusing it. There can be no doubt it served a good purpose when it was published. It would be a timely book at the present time.

After the appearance of the work just mentioned in 1860, Dr. Lewis Edwards's "Essay on the Atonement" was published later on in the same year. In this work we have the result of the author's extensive reading and knowledge, and of his best thinking. As already stated, it is in the form of a dialogue. One of the chief features of the work is the raising of the difficulties of the doctrine on the part of the "Disciple," and the solution of the problems by the "Teacher."

The first difficulty suggested is, that the ordinary view of the atonement beclouds the goodness of God. The

answer to this is simple and convincing: "It is impossible to preach the love of God apart from the atonement. 'For God so loved the world, that He gave His only begotten Son.' 'God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.' 'Herein is love, not that we loved God, but because He loved us, and sent His Son to be the propitiation for our sins'" (Theological Essays, p. 17). Granting it to be a manifestation of Divine love, it follows that the atonement is in harmony with the holiness of God. "If the holiness of God did not make it necessary to punish sin, how did His holiness make it necessary to inflict punishment or pain of any kind upon One who did no sin?" (*ibid.*) The death of Jesus Christ could not have been a manifestation of Divine holiness unless there was a necessity for it.

Then the question arises, "What necessity could there be in God calling for the placing of punishment upon the innocent?" The Disciple asks for a "philosophical" explanation. The Teacher reminds him of a saying in Plato's writings, "that no correct conception of anything can be formed without having in view the meeting of the limited and unlimited" (p. 20). Having illustrated this proposition he applies it to the subject of the atonement. "In the great idea of redemption, the entire unlimited love of the Godhead appears within the limits of justice and law" (p. 26). He goes on to argue that the necessity of the atonement makes it the greater manifestation of the love of God. If it were not necessary, then it would have been a proof of great want of love, both to His dear Son and to us; and the chastisement of our peace placed upon Jesus Christ, if not a necessity, would have been an injustice.

Another difficulty with the Disciple is to understand the saying, that the demands of justice are met by the suffering of the righteous in the room of the transgressor. "If there was a necessity for the punishment of sin, should not the punishment fall on the guilty in his own person?" (p. 28.) The answer to this question is the statement that the essence of the atonement is merit. "Christ was obedient unto death; therefore he merits everything that He shall ask of His Father. The infinite merit of His obedience not only outweighs the sins of all who believe in Him, but entirely deletes them. Inasmuch as Christ is a Divine person, there is merit in His sufferings; and as there is true merit in them, they are an atonement; and the value of the atonement corresponds with the value of the merit" (p. 29). The Teacher then goes on to say that the atonement merits not only the forgiveness and justification of the sinner, but also His sanctification. Therefore there is no ground for supposing that the atonement merits the restoration of the transgressor of God's law apart from his own true repentance and his action in forsaking his sins. Such a view of the atonement meets the objection raised against it as a mercantile transaction.

The Disciple then asks, "How are those Scriptures to be expounded which describe the atonement as a payment?" (p. 30.) And this is the Teacher's reply: "According to the language of the Bible, Christ did not pay the debts of sinners, but He redeemed their persons. It is not with things the doctrine of the atonement has to do, but with persons. 'He is the propitiation;' not one thing given for another, but the Person of Christ given for the persons given unto Him by the Father. There is here

redemption in the minutest and broadest sense of the word " (*ibid*)."

But inasmuch as the work has been translated into English it is unnecessary to make a more extended reference to its contents. After its translation it was reviewed in highly appreciative terms by no less an authority than the late Principal David Brown of Aberdeen. It certainly was, as we have already designated it, an epoch-making book in Welsh literature, and a distinct landmark in the progress of Welsh Theology.

The next contribution to the Welsh Series was a work of 122 pp. on "The Church" (*Yr Eglwys*), which appeared in

**Principal
D. Charles
Davies.**

1862, by the Rev. D. Charles Davies, M.A., of London, and afterwards Principal of Trevecca Theological College. Mr. Davies was born at Aberystwyth early in 1826.

He was a grandson of the Rev. David Charles of Carmarthen, and a grandnephew of the Rev. Thomas Charles of Bala. He became a pupil of Dr. Lewis Edwards at Bala soon after the opening of the College there in 1837, and at that early age gave unmistakeable signs of great mental capabilities. In due course he passed to University College, London, and took his M.A. degree in Branch II. (Mathematics) in the University of London. He began to preach when quite young, and was ordained in 1852. He was minister successively at Newtown, Builth, Liverpool, and London; and in 1888, on the death of the Rev. William Howells, was appointed Principal of Trevecca College, a position which he held till his death in September, 1891. Never was there a more satisfactory appointment, and never was there a position filled with greater

distinction. By his powerful natural gifts, his ripe scholarship, his habits of intense study, his varied experience, and his aptness to teach, he was pre-eminently fitted to be at the head of a school of the prophets. Though born in affluence and the heir of an estate, he gave himself from his youth to hard work in reading and studying, and afterwards in writing and preaching, in conducting Bible Classes all through his ministry, and finally in instructing the students at Trevecca College in the deep things of God. He was a great and a most acute thinker, and thoroughly mastered his subjects. He was a forcible speaker, and was listened to with delight, mingled with astonishment at the sparkling freshness of his thoughts and the originality with which he treated his themes. And withal he was so simple, generous, earnest, that he won the hearts as well as the admiration of all, and especially of the students at Trevecca. How deep was the sorrow when he was removed by death! His rest was well earned. "His works follow him."

One of the first, if not actually the first, of his productions which appeared through the press, was his book on "The Church." The previous year he had delivered the address on the Nature of a Christian Church at an Ordination Service. "The Church." The book was an extension of that address. It is divided into five chapters: I., The Church and its God; II., III., and IV., The Church and the School; V. The Church and the World. Like all the other works of the author, it is very difficult to be summarised; because every page is literally crowded with matter, thoughtful and suggestive matter.

It is to be noticed that three out of the five chapters deal with the relations of the church and the school, especially the Sabbath School. The writer was most earnestly interested in the subject of Christian Instruction. The term school applies to any institution which imparts religious instruction, especially after the manner in which it is conveyed in our own Welsh Sunday Schools, namely by asking and answering questions—the catechetical method, or by means of a free conversation. “That which is entrusted to the teacher is to communicate some amount of knowledge to those under his care as the least thing, and to stimulate their minds to think vividly upon the truths of the Bible as the principal thing. And there is no doubt that the excitation of thoughtfulness is unspeakably more important for strengthening the powers of the man, and for turning the heart of the sinner, than the communication of a number of facts to be remembered, or of doctrinal subjects to be believed” (p. 34). “The things which are best fitted to make a man thoughtful, are most suited also to make him a Christian” (*ibid*).

The distinction between the teacher and the preacher is then made; and the observation is added that the Lord Jesus was both preacher and teacher, and to prove His perfection in the latter aspect, reference is made to His conversations with Nicodemus and with the woman of Samaria. Now, inasmuch as the Head of the Church is both Preacher and Teacher, “so the church in every age and country has had some form of preaching, and some form of teaching by the conversational mode of asking and answering questions” (p. 38). The early Christians met for mutual edification. It soon became necessary to form

classes to instruct the converts to Christianity, who, while under instruction, were called Catechumens,—that is persons that were being catechised. And do we not still find such classes of the greatest value? Great stress is laid upon the obligation of the church to be the teacher of religion to the world; and the duty of all its members to promote and encourage Sabbath School work is very earnestly urged. Thus while the work is full of great principles and striking thoughts, it is strictly practical in its tone and purpose. As is stated in the preface, the author's object in writing was to call attention to the necessity of continued activity in holiness and usefulness.

Shortly after the publication of Principal Davies's work on the Church, he contributed a series of articles to a local magazine at Aberystwyth on the first two verses of the second chapter in the first Epistle of John. These articles have now been collected together and published in a separate volume (pp. 168), edited by Rev. D. G. Jenkins, Portmadoc, under the title, "The Atonement and Intercession of Christ" (*Iawn ac Eiriolaeth Crist*).

In this work the author comes before us as a theologian. In his previous work he appears as a keenly observant and philosophical Church historian, of the type of Neander. But in the present work he proves himself equally able and original in his treatment of the cardinal subjects of the Christian faith. He begins with what had been so long and so hotly debated in Wales, the persons for whom the atonement was made. If a Calvinist is asked, For whom did Christ die? he should answer, "Christ died for all; but

the question does not touch my Calvinistic views." The real question at issue is, Does the death of Christ ensure the salvation of all? The Calvinistic view is, that the atonement secures the salvation of all who believe, and that from the moment they believe. The Calvinist speaks of believers as "the elect," to shew that their conversion and perseverance are entirely due to the grace of God. Whereas the Arminian holds that the atonement only procures eternal life to the saints in heaven. "So the question in dispute takes this form: Does the atonement secure eternal life to the believer from the moment he dies, or from the moment he first believed in Christ? The first, says the Arminian; the last, says the Calvinist. And considering the word heaven as containing the idea of safety, as well as the thoughts of holiness and blessedness, according to Arminianism the believer's first moment of heaven is the moment of his last breath in this world; according to Calvinism his first moment of heaven is the moment that he first believed in Jesus. And instead of the view that it was for the elect alone Christ died being a hindrance to Calvinists to invite sinners to Christ, it is in that doctrine they find their strongest encouragement to do so" (p. 5).

The second subject presented is the "Advocate." The literal meaning of the word is given as one "called unto." Christ was sent into the world, but "He was called of God unto Himself in heaven to intercede for sinners. * * * This excludes the supposition that the necessity for the intercession arose from any unwillingness in the Father to pardon sin. It was His infinite graciousness that called the Son to be an Advocate; it was the perfect righteous-

ness of the Father that made the intercession necessary" (p. 8). Attention is called to the preposition "with" in the passage "An Advocate with the Father." It is the same preposition that is used at John i. 1: "The Word was with God." Hence it is laid down that Jesus Christ is with God as our Intercessor as He was with God "in the beginning," that is from all eternity. It is then observed that the same title of advocate is given to the Holy Spirit, and that by Christ Himself; hence it becomes necessary to distinguish between the intercession of the Son and that of the Spirit. "Of the three accusers against the sinner, the law is opposed to him in the court above; the conscience is against him in himself; and the devil is against him, working within him. In opposition to these three accusers there are two intercessors; one above, advocating in our behalf—for us in the face of the law, and the other pleading within us against the accusations of conscience and the temptations and accusations of the devil" (p. 11).

The next subject treated is the atonement, or, rather, propitiation. The root, meaning, and uses of the word rendered propitiation and its cognates are given. The statement is then made: "Propitiation is the provision of infinite mercy for removing a just penalty from the person of a sinner, in accordance with every principle in the nature of God, and every law in His government; and a provision possessing a law in the heart of it, ensuring it shall attain all its objects in the case of every 'weak soul' setting his hopes thereon" (pp. 14, 15). The various meanings of "for,"—"the propitiation for"—are carefully considered and set forth. An interesting discussion follows on the Propitiation in its relation to the Mediatorial Offices

of Christ, and especially the Priesthood, which forms the greater portion of the work. The observation is made that God is above all office, but not above work; as on the other hand the beast is below office, but not beneath work. The "Father worketh," and there is "the work of the Spirit." The Son became incarnate in order that the responsibility of office might be entrusted to Him.

The first question answered is, What is the proof that the act of Christ in making atonement was an official act, and that it was a function of His Priesthood? The answer is found at Hebrews v. 4, 5. That passage is then opened and emphasised. It suggests that the office is an "honour;" and that through being "called of God," Jesus Christ was appointed to His Priesthood; and further, that the appointment is traced to the fact of His Sonship. It is pointed out that though our Lord acts as Mediator in His Priesthood, His appointment is exclusively an act of Divine grace; for man, under condemnation, is wholly incompetent to take part in the appointment, as a prisoner is not competent to elect the way of his deliverance. The death of Christ is spoken of as an "official" act, the only death of that character that has ever taken place. "Inasmuch as the death of the Lord Jesus was an official act, He ascended into heaven in the real priest's garments, and in them He appears before God for us. That He was in office did not make His work formal, because His heart was in the work of His office. And the fact that the Father placed Him therein proves that His heart also was in the same work. A reader says, It is on the *Person* of Christ the sinner rests for his salvation. True; but it was necessary for the Person to be in office, and to die as an

act of His office, in order that the sinner may have life through trusting in Him " (p. 62).

The closing pages of the work are devoted to the consideration of the propitiation and intercession of Christ, and to the enumeration of the blessings, first to the Apostles and then to believers generally, emanating from the intercession.

After the removal of Principal Davies from London to Upper Bangor, North Wales, he conducted at the latter place a Bible class, to the members of which he gave the results of his study in the whole of the first Epistle of the Apostle John. His notes were first published in a local serial conducted by the Rev. D. Charles Evans of Menai Bridge, and afterwards in a separate form, making a volume of 212 pages of somewhat closely printed matter. The work is not in the precise form of a commentary, yet it is a masterly exposition, especially of the principal words of the Epistle. One example may suffice. We have opened the book at page 50, where the "new commandment" is spoken of under ch. ii. 8: "The same 'newness' as that of the Testament at Matt. xxvi. 28, and that of a man in Christ as a new creature at 2 Cor. v. 17, and Gal. vi. 15, and that of the new heaven and the new earth in which righteousness dwells at 2 Peter iii. 13, and that of the new life in which believers walk according to Rom. vi. 4. What newness is that? Paul expounded the meaning at Rom. vii. 6, when he contrasted the newness of the spirit with the oldness of the letter. The commandment is old as to its letter, but new for ever as to its spirit. That this is the meaning is evident, because the explanation of its newness given is, that it is 'true in him and in you.' While

it is old without you as to words, it is new in you. And how in you but as to its spirit? It is old, and always becomes older as a published commandment in words, and written in a book to be read through the ages. But 'in you' it is a new spirit, without growing old, and it will never be ready to disappear."

In the volumes of the *Traethodydd* for 1881 to 1887 we have two series of lectures by Principal Davies, which were given before the Young People's Society connected

Lectures
on
Christianity.

with Jewin Chapel, London, on the great subject of Christianity in its relations to Morality and Religion and other matters.

The lectures were transcribed by Mr. E. Vincent Evans, and we are under the impression that he translated two of them into English. They are the fruit of deep thought and intense study; and they form an invaluable contribution to Welsh Apologetic Theology. The other works of Principal Davies we shall again have occasion to refer to.

We now return to speak of the other contributions to the "Welsh Series" (*Y Gyfres Gymraeg*), which appeared in the early sixties. We are not quite sure as to the order of their publication. Mr. Hughes's essay on the Sabbath, in which the obligation of man to observe the Sabbath and the benefits of such observance are set forth, was not brought out till after the death of the author, which took place in August, 1860, with additions made to it by the late Dr. John Hughes.

We are told in the "Reminiscences (*Adgofion*) of the Rev. David Jones," by the Rev. D. C. Evans, Menai Bridge, that the fifth book in the series was Mr. Jones's

“Perfect Law of Liberty” (*Perffaith Gyfraith Rhyddid*). This work appeared in 1863. The author was a younger

D. Jones, brother of the great preacher, John Jones
Carnarvon. of Talsarn, and was himself a preacher of high rank. He was a man of wide

knowledge, especially in theology. He mastered the original languages of the Bible, which enabled him to expound the Scriptures critically. He was also a poet of no mean order, and wrote poems, the Prodigal Son, the Sacrifice of Christ, Man, and other subjects. His chief work is an unpublished Manuscript, which is preserved in the Library of Bala Theological College, on the subject of Inspiration. The author had met in London a young friend who had imbibed sceptical notions as to the inspiration of the Bible, and in the argument between them found there were parts of the subject which he had not thoroughly mastered. The matter distressed his mind, and he was led to thoroughly study the whole subject. Hence the work referred to, which is so voluminous as to make its publication too costly a venture.

At one time Mr. Jones preached a great deal from the opening verses of the fourteenth chapter of St. John's Gospel. Subsequently the sermons were put together and published under the title “My Father's House” (*Tŷ fy Nhad*). In the treatment of this theme there was ample scope for the preacher's poetic fancy, which however was well guarded by his loyalty to Scriptural truth.

In his “Perfect Law of Liberty” he appears as a theologian, and proves also that he had a philosophic turn of mind. “In the book truths of Law and Gospel are set forth ; faith and holiness ; and the connection and harmony

of the Gospel and moral law are explained. It is shewn that in the light of the law the necessity of the law of the Gospel is perceived, and the Gospel brings the sinner to conform perfectly to the law. The Gospel is dwelt on as the perfect law of liberty: that it is so to the understanding, to the affection, to the will, to the conscience, to the desires in man after immortality, and for society" (*Adgofion*, p. 161).

The contribution made by Dr. Griffith Parry to the "Welsh Series" appeared in 1866. It is a carefully prepared and exhaustive treatment of its subject. It is a substantial contribution to the department of Biblical Introduction. In the meanwhile Mr. Williams's book on the Puritans had made its appearance; it was well received and much appreciated. No writer could have treated the subject more sympathetically. It is now difficult to obtain a copy of the work. Thus it will be seen that the "Welsh Series" was a considerable addition to the Theological literature of Wales.

We now pass on to the second series of the period; that of the College Lectures (*Darlithiau Athrofaol*) delivered at Bala. The origination of this series took place as follows. On the 24th of December, 1869, the late Mr. Thomas Jones, Ruthin, wrote to Dr. Lewis Edwards thus: "I have this day executed a transfer to you of One Hundred and Seventy Five Shares in the North and South Wales Bank; and it is my wish that you should sell the shares as soon as you may consider it advisable to do so. I request that the money may be applied by you, and the Rev. John Jenkins of Chester, and the Rev. Roger Edwards of Mold, for the

**The Bala
Lectures.**

benefit of the Calvinistic Methodist Body, or Connexion, in North Wales, and of the Home and Foreign Mission connected therewith, in any way which may appear desirable to you three, or to the survivors or survivor of you.

* * * I remain, dear Sir, Yours truly, Thomas Jones."

The Trustees agreed that one way of carrying out the purposes of this generous gift was to arrange for a course of Lectures on theological subjects to be given at Bala College, and then to be published for the use of the Welsh people generally.

The first lecturer appointed was the Rev. D. Charles Davies, M.A., then of London, afterwards Principal of Trevecca Theological College. The subject chosen by him was the Inspiration of the Bible. The lectures were published shortly after their delivery, and a second edition

was demanded as early as 1878. This work
Inspiration. is one of the classics of Welsh Theology, and is a striking instance of *multum in parvo*. It is divided into three chapters, the first dealing with the nature of the proof, the second with the meaning of inspiration, and the third with the relations of inspiration to the contents and the authority and language of the Bible.

Two great and unquestionable facts present themselves: the existence and the influence of the Scriptures. The only satisfactory account that can be given of the existence of such a book as the Bible, and of its extraordinary influence on the world, is its Divine inspiration. The meaning of inspiration is, that the spirit which pervades the Bible makes its writings "quick and powerful," and which must be traced to a special action of God in imparting His Holy Spirit to the writers of the Scriptures and in speaking

by that Spirit through them. The term spirit is associated in the Word of God with strength—"the spirit and power of Elias," with activity, with life—"it is the spirit that quickeneth," and with deep and intense feeling. Hence the powerful force, the liveliness of the sacred oracles, and the energising and heart-stirring character of the Bible are included in the meaning of its inspiration.

With regard to the relations of inspiration, it is maintained that the thoughtful reading of the sublime contents of the Bible, and especially of that which pertains to its central theme—the Person and teaching of the Lord Christ, must lead to the conclusion that it is a Divinely inspired book. The words spoken of the first man, "God breathed into his nostrils the breath of life and man became a living soul," may be applied to the original texts of the Old Testament in Hebrew and the New in Greek. And as that same life is imparted to every descendant of the first man, likewise the spirit in the originals pervades every translation of the Scriptures. "The words were the out-pouring of the hearts touched by the Spirit of God" (p. 63).

The lectures on Inspiration were given at Bala in 1872; and in the following year, 1873, the Rev. John Ogwen Jones, B.A., formerly of Birkenhead, but latterly of Rhyl, where he died in 1884, delivered a course of lectures on the History and Science of the Bible (*Hanesiaeth a Gwyddoniaeth y Beibl*), which were published by Mr. Thomas Gee of Denbigh in 1875 in a neatly got-up book of 208 pages.

**History and
Science
of the Bible.**

This is a very useful manual. The arguments of Rationalists against the historical character of the Scriptures are stated and satisfactorily met. For instance: when it

is argued that there are reports of miracles and supernatural events in connection with the earliest parts of Bible history, it is answered that the validity of this objection depends on the answer to the question, Are miracles possible or not? Also the miracles recorded in the Bible are free from the absurdities which usually characterise myths and legends; and it is further pointed out that miracles are recorded in connection with every part of Bible history. The rules for testing historical evidence are given, and are applied to several portions of the sacred narrative. The author admirably succeeds in leading his readers to the conclusion that the Bible history, which is an epitome of the world's history, is true and "worthy of all acceptance." In the second part of the work science is harmonised with Scripture, at any rate so far as to shew that the discoveries of modern science do not disprove the main theological positions of the Bible. Inasmuch as science was now fast rising into the prominence to which it has at present attained, these lectures were most timely and formed a valuable contribution to Welsh Apologetics.

The third course in the series of Bala Lectures was given by Dr. Griffith Parry, now of Carno, Montgomeryshire, probably in 1874, the title of which may be given as "Christ filling History." These lectures have not been published. The fourth and last course in this series was delivered in April, 1878, by the late Dr. John Hughes, Carnarvon.

Dr. Hughes was a native of Anglesea, and was born at Llanerchymedd in the year 1827. From his youth it was evident he possessed strong natural parts. His whole nature was bent towards the work of the ministry, and at an early age he

**Dr. John
Hughes.**

began to exercise his gifts as a preacher. He passed through the usual curriculum at Bala College. His first pastorate was at Menai Bridge, whence he was called to Liverpool; he laboured with great acceptance and success in that city for thirty years, and then removed to Carnarvon, where he died Oct. 25th, 1893. From the outset he took his place in the first rank of Welsh preachers, and maintained his position to the end. He was a diligent student throughout his ministry. A volume of his Sermons, carefully and ably prepared performances, has just appeared with a short biography, edited by the Rev. John Williams, Princes Road, Liverpool.

Dr. Hughes edited a volume of John Elias's Sermons, and wrote an excellent memoir of a grand-daughter of the orator-preacher under the title of "Early Piety" (*Duwioldeb Boreuol*). But his chief works were "The Unity of the Bible" (*Unoliaeth y Beibl*), "The History of the Christian Doctrine" (*Hanes yr Athrawiaeth Gristionogol*)—Vol. I., and "The Ministry" (*Y Weinidogaeth*). He also translated Butler's Analogy into Welsh, and wrote a lengthened preface. It is to be feared that the lack of sufficient encouragement prevented his going on with his "History of Christian Doctrine." His mastery of the Welsh language was of great service to him in the composition of this work, which proves also the fitness of that tongue to receive and convey the various aspects of Christian truth. His "Unity of the Bible" was brought out in 1866, and is a very excellent and valuable work—a volume of 276 pages. The unity of the Scriptures in its various aspects and relations is lucidly presented.

In the work on the "Ministry" (p. 222), which was

brought out in the year after the delivery of the Lectures, Dr. Hughes treats of the idea, the rise and growth of the idea of priestism, and of the priestly system or sacerdotalism in the light of Scripture and history, and of the opposite extremes of Quakerism and Plymouthism; and finally of the ministry and its gift, and of its office. The official character of the ministry is strictly maintained, but it is held to be an office in the church; the distinction between cleric and laic is rejected; the minister only acts as the representative of the church in the conduct of Divine worship. The book is full of sound views, forcibly stated and vigorously vindicated.

We now pass on to another series, namely the Baptist series (*Cyfres y Bedyddwyr*), which was commenced in 1870

**The
Baptist
Series.**

and continued in 1873, but no further, and therefore consists of only two volumes, or rather two parts of one volume. It is the work of the late Dr. Hugh Jones of Llangollen, and has for its title "The Bible and its Interpretation" (*Y Beibl a'i Ddehongliad*). Dr. Jones was a native of Anglesea, and received his academic education at Haver-

**Dr. Hugh
Jones.**

fordwest College. His first pastorate was at Llandudno. When he settled down as a Christian minister he made an excellent and exemplary division of his time. It is well worth being quoted as given in his "Memoir" by Rev. Cernyw Williams: "Spend Monday in seeking recreation and in visiting the sick. Tuesday, studying Greek and Hebrew, inasmuch as it is of the greatest importance to a minister of the Gospel to have a knowledge of the original languages of the Scriptures. Wednesday, general reading. To devote

Thursday, Friday, and Saturday in preparation for the Lord's day, always making an effort to complete my compositions by Friday evening, so that I may have Saturday to revise, and to prepare my spirit for the work" (pp. 35, 36). After a ministry of two years' duration at Llandudno he was called in 1859 to be the co-pastor of Mr. J. Pritchard at Llangollen. In 1862 the Baptist College (now removed to Bangor) was opened at Llangollen, and the two pastors of the place were elected tutors, and in 1870 Dr. Jones became Principal and Theological Tutor. He held this high and responsible position till his death, which took place in May, 1883, at the early age of fifty-two.

Dr. Hugh Jones was a most busy man, and did a great deal of literary work in addition to all his other duties. He wrote papers and pamphlets on various subjects, and contributed notes on the Book of Ecclesiastes to the Family Bible (*Beibl y Teulu*), published by Messrs. Gee and Son of Denbigh; but his chief work is the book already named, "The Bible and its Interpretation." In the first part of

the work, after a preliminary chapter on
 "The Bible and its Interpretation." the importance of the subject, the
 author deals with the canon, the internal
 and external proofs of the Divine origin

and inspiration, and with the translations of the Bible. He treats of the various ways in which God has revealed Himself to man, and dwells on the advantage of having a written record of the Divine will. A chapter is given also to the Apocrypha. All these matters are carefully and fully treated. A considerable mass of information is presented, exact and well arranged, which gives to the volume the character of a standard work.

The second part is devoted to the subject of the interpretation of the Bible. The first chapter under this head traverses the office and limits of reason in the interpretation of the Holy Scriptures. "Man has to examine the proofs of the Divine origin of the Scriptures; he has to seek and find out the purest text; he has to study the literary characteristics of its composition, and to master the rules of its interpretation, and not to receive anything that is contrary to his reason. But he is not to judge the *contents* of the Bible—the foolishness of man is not to sit in judgment on the wisdom of God; the worm of the dust is not to sit in judgment on the eternal God; man is to be a disciple here, and not a teacher" (p. 182). The qualifications of an interpreter are then given: Critical Ability, Knowledge of Eastern Customs, Sympathy with the Pure Tendency of the Word of God, Faith and Humility, Prayer for Divine Guidance.

The rules of interpretation given are: I. That the words of the Bible are generally to be understood in their ordinary meaning. II. When the literal sense is difficult or not proper, or when the words refer to spiritual things, they must be taken figuratively. III. That dark words and expressions be explained in clearer terms setting forth the same things. IV. That special attention be paid to the circumstances and object of the speaking or writing of the various portions of the Bible. V. That the teaching of the Bible in any portion of it is to be explained in harmony with its other parts. These rules are extensively illustrated and applied; and in the last chapter there are special rules given for interpreting prophecy.

Altogether this is a very interesting and most useful

work. It needs no denominational imprimatur. Like Charles's "Bible Dictionary" and Dr. Lewis's "Body of Divinity," and many other works, it belongs to Welsh Theology, and is a substantial and highly creditable contribution to the religious literature of Wales. As already stated, it stands alone in the series which it was intended to inaugurate. Several ministers of high standing in the same denomination as Dr. Hugh Jones undertook to prepare other works to follow; but the promise was not fulfilled. Doubtless the same cause is to be assigned as for the termination of the "Welsh Series," the lack of sufficient encouragement. The publication of such books, with but few exceptions, did not pay. The "Collegiate Lectures" given at Bala were discontinued not entirely on that ground, but probably because the benefaction of Mr. Thomas Jones of Ruthin was required for other purposes. The time for a permanent series was not yet come. But the efforts made, as above stated, were a prophecy going before what has now come to pass, and of which we shall have to speak later on.

It will have been observed that some of the works above mentioned were not published till sometime in the eighth decade of the present century. But a more remarkable feature of that decade was the appearance in it of a group of volumes of Sermons, the like of which had not hitherto passed through the Welsh press, and it is doubtful whether their like have since been published. We have already seen that many a Welsh sermon and volumes of Welsh sermons had been printed. But all previous volumes were small in comparison with those we are about to mention. These volumes

**Homiletic
Literature.**

were not only larger in bulk, but of a higher order in quality than what had previously appeared in this department of religious literature. By the time now referred to the Welsh pulpit had reached a very high ideal. Some of the best intellects of the nation had been consecrated to the work of the ministry, and they had devoted themselves to painful efforts in the preparation of their discourses, by carefully writing and rewriting, in some cases more than once, and otherwise making perfect both the treatment of the subject and the composition. The older preachers prepared carefully and thought out their sermons intensely; but the authors of the sermons we have now to mention also wrote out fully their discourses, and took pains in making their compositions as perfect as possible.

The first to lead the way in this matter was the saintly Henry Rees of Liverpool. Others followed his example. Hence the rich result in the following volumes: Sermons by John Jones, Talsarn, two vols., published 1869 and 1875, pp. 670 and 320, numbering altogether seventy-seven, which may be described as massive and strong, and pervaded by a rich vein of theology. Sermons by Henry Rees, three vols., 1872, 1875, and 1881, pp. 573, 580 and 533, numbering seventy-five; thoughtful, exhaustive, and finished. Sermons by William Morris, St. David's, one volume, 1873, pp. 662, seventy-one in number; striking, interesting, and truly edifying, and bear the remarkable characteristic that, like the verses in the Book of Proverbs, every paragraph in them, though by no means disconnected, may be read separately without any reference to what precedes or follows. Sermons by David Jones, two vols., 1876 and 1879, pp. 564 and 564, seventy-six in

number ; as readable as they were pleasing to listen to, and full of sound and excellent matter. Sermons by Edward Morgan, two vols., 1876 and 1882, pp. 1136, numbering sixty-nine ; eloquent and brilliant, abounding in choice thoughts and beautiful illustrations. It is a striking fact that so many such volumes were brought out within so short a time and several of them simultaneously.

The most popular of them undoubtedly were those of Edward Morgan, and they are still held in high esteem.

**Edward
Morgan,
Dyffryn.**

It is said of the late Kilsby Jones, that if he read one page and an illustration of Edward Morgan, he would say that he could easily make a sermon. Mr. Morgan was a man of great gifts. It was he who organized and conducted the collection towards the endowment of Bala College, and afterwards the special collection for the erection of the College buildings. His late son, the Rev. R. H. Morgan, M.A., inherited his father's gift for drawing out the liberality of the churches, and was the means of adding over Twenty Thousand Pounds to the endowment funds of the College, after its conversion into a Theological College pure and simple under its present Principal, the Rev. Dr. T. Charles Edwards. Edward Morgan and his son therefore rendered great service to Welsh Theology ; "their works follow them," and it is certain they will be held in lasting remembrance.

Contemporaneously with the publication of the earlier of the above-named volumes of Sermons was the issue of the "Memoir of the Rev. John Jones, Talsarn," by Dr. Owen Thomas. We have already had occasion to refer to this great biography. The author gave his whole strength to

this work, and poured into it the vast stores of his almost infallible memory. We have seen that one chapter in it gives a full account of the theological controversies in Wales in the early decades of the now closing century. A large portion is given also to describe the old preachers of Wales, with interesting sketches of their lives, from Howell Harris and Daniel Rowland down to the subject of the Memoir. William Morris of St. Davids is one of the old preachers described, and is spoken of as "an extraordinary preacher," a description fully justified by the volume of his Sermons. We quote also some of Dr. Owen Thomas's words respecting Henry Rees :

"Nearly all the excellencies of a preacher, of the highest degree, combined in him, and that in an exceptional abundance (p. 927). * * * His imagination, in the highest sense of the term, was wonderfully rich. He ascended into heaven, descended into the deep, made excursions through the creation, threw himself back into the beginningless eternity, and stretched out towards the endless eternity to come, and with but a touch would change whatever he seized into a beautiful image, in order to show with greater clearness and to clothe with more fairness the spiritual truth placed by him before his hearers (p. 930). * * * His sermons excelled especially in the fulness and wealth of exposition given by him in them of the glorious truths of the Gospel in their various connections, and in the special power which he had of applying them to the circumstances of the various classes of his hearers" (p. 937). These and many other like expressions are elucidated more fully in the "Memoir of Mr. Rees," of equal length with that of Mr. Jones, Talsarn, which Dr. Thomas wrote and

completed in 1890. In the sixteenth chapter of the biography and at page 912 we read as follows :

"We think, however, that Mr. Rees was the first, at least among the Methodists (of Wales), to pay special attention to the careful and minute composition of his sermons, and to look upon the selection of words, the formation of sentences, and the perfecting of style and taste as essential to the effective performance of the work of the ministry. He made this a particular subject of study ; writing fully, and rewriting three and four times, if he saw it necessary, in order to make the sermon as perfect as possible in his study, before delivering it from the pulpit. It is to this, we think, we must attribute the beginning of his excellence as a preacher."

All this description of him is fully borne out by the three volumes of his sermons. They may not captivate and carry along the reader as the sermons of Edward Morgan do ; but they amply repay a careful and thoughtful perusal, and they will also remain as notable examples of deep and unctious Christian thought and of classic composition. Beside the sermons in the above-mentioned volumes, there are several charges delivered to young ministers on the occasion of their ordination, which form a considerable addition to their value.

We have much pleasure in adding that in 1877 a volume (pp. 199) containing thirteen Welsh sermons by Bishop

Bishop Thirlwall. Thirlwall, was published under the editorship of the late Dean Phillips. These discourses are by no means unworthy of the keen intellect and profound scholarship of that distinguished prelate. Had his mind been wedded to the Welsh

language in his infancy, it is certain he would have produced greater things. His three volumes of "Charges" are a noble monument of his great intellect, vast scholarship, and deep insight; and they contain much weighty matter relating to the Church and to theology, as well as to other subjects of a more general character. A lengthened review of both of the "Charges" and the "Welsh Sermons" appeared in *Y Traethodydd* for 1879.

In the same year, 1877, another substantial addition was made to the Homiletic Literature of Wales by the publication of a volume of sermons by James Richards of Pontypridd, a Baptist minister of high repute, and held to be one of Wales's best preachers in his day. This volume (pp. 362) contains fifty sermons, which are full of excellent thoughts and expositions of Divine truth, and of striking applications and appeals. Welsh Homiletic and Pastoral Theology may therefore be considered more than ordinarily rich, and we venture to say that its golden age was the period to which we have now been referring, during which so many productions of the high class above mentioned made their appearance through the press, and thereby became the inheritance of the Welsh people.



CHAPTER IX.

1881—1899.

ON the eve of the ninth decade of the century, namely, in 1879, was completed a great national work, the production of which had covered a period of about twenty-

five years, to wit, the “Encyclopædia
The Welsh Cambrensis”—*Y Gwyddoniadur Cymreig*.
Encyclopedia.

The originator of the idea of such an undertaking was Mr. Thomas Gee of Denbigh. An editor was found in the person of Dr. John Parry, classical and mathematical tutor at Bala College. He was disabled by sickness and removed by death years before the work was finished. Mr. Gee, the publisher, undertook also the editorship, and conducted it successfully on the lines laid down by Dr. Parry. Before the death of Mr. Gee, which took place in 1898, a second edition of the Welsh Encyclopedia was issued, considerably enlarged. That such a work was possible in so small a country as Wales speaks much, both as regards the abilities and attainments of our fellow-countrymen, and especially for the desire of the Welsh people generally after knowledge.

The three great departments of the contents of the Encyclopedia are, Theology, Philosophy, and Antiquities. In the first department every branch of Christian doctrine is more or less exhaustively treated; and in the third, Antiquities—Scriptural and ecclesiastical—are to a large extent the subjects of the articles. Therefore by this

Encyclopedia, together with the various Biblical and Theological Dictionaries already named, Welsh Theology is made rich in the department that is now termed Encyclopedic. It would not now be difficult to write a Welsh book on the lines of the great work of Rabiger.

For years before the Welsh Encyclopedia was completed, there was gradually growing a theological work of another character. It was a Commentary upon a particular portion of the New Testament. The author had his hands full of other work, and great demands were made for his services in various directions.

**Principal
Edwards
on
First
Corinthians.**

But he gave his spare time and his best thought, and the result of ripe scholarship and wide reading to the work, which though slowly yet surely was growing from year to year till its successful completion. The Commentary was written in English. It was the first time for a Welshman to undertake such a task. There had been many translations from English into Welsh, and among the most recent the Commentaries of Hodge on Romans and Ephesians by the late Rev. Jeremiah Davies, Pontllanfraith, Monmouthshire. But it is quite noticeable, that during the last quarter of the century translations into Welsh have been few, and by this time have almost disappeared. On the other hand there is a steady, if not an increasing, flow of original Welsh literature; and more than that, Welsh divines have begun to issue their productions through the English press and in the English language. The first notable instance of this new and important departure is Dr. Charles Edwards's "Commentary on First Corinthians." This work is so well known that it is unnecessary

in any way to describe it. It was prepared while the author was Principal of the University College of Wales, Aberystwyth. It was begun about 1876, and finished and published in 1885.

As the author had said of the work of his illustrious ancestor, Mr. Charles of Bala, namely the "Bible Dictionary," that it was the product and monument of the Methodist Revival; so it may be said that Principal Edwards's "Commentary on the First Corinthians" is a product and monument of the renaissance and higher education of the Welsh people, which is a great feature of the century. The Introduction, the textual criticism, and the exposition, bear upon them every mark of the thorough educational preparation of the author for his work. Immediately on its appearance the Commentary found its way far beyond the borders of Wales, and was recognised as a standard work. Among the first to refer to and to use it extensively, was the thoughtful French commentator, Godet, in whose excellent exposition of the same portion of Scripture Edwards's name is very frequently found, and the reference is almost invariably made in terms of appreciation and approval. A second edition has been called for.

By this time there are other large and able Welsh Commentaries on particular portions of the Holy Scriptures; such as, Dr. Owen Davies on Acts (1892),
 Other Commentaries. Dr. Probert on Romans (1890), and Dr. Owen Thomas on Hebrews. The Epistle to the Hebrews has received considerable attention at the hands of Welsh divines. As far back as 1866 Dr. William Rees published a really useful exposition of the Epistle. In 1875 a volume of sermons by Rev. John Evans, Aber-

**The Epistle
to the
Hebrews.**

canaid, Merthyr, was issued, in which the author expounds the passages of the Epistle one after another. In 1892 the Commentary of the Rev. J. Morgan Jones, Cardiff, which had appeared in a monthly serial bearing the title of *Y Lladmerydd* (The Interpreter), was published in a separate form. It is an excellent contribution to the critical exposition of this very important part of the Bible. Also Dr. T. C. Edwards wrote on the Epistle for the Expositor's Bible. The vexed question of the authorship of the Epistle to the Hebrews has created no little interest in Wales. Formerly the Pauline authorship was universally accepted. But when no less an authority than Principal Edwards expressed himself against that view, many gave up the old position.

In this connection it is interesting to observe that the Rev. W. M. Lewis, Tyllwyd, Pembrokeshire, an occasional contributor to the *Traethodydd* (The Thinker), and other high class periodicals, has paid great attention to the subject for years, and has arrived at the conclusion that the Epistle to the Hebrews is a collaboration of Paul and Luke, and that it was written during the stay of Paul at Cæsarea, and therefore at a time different from the ordinary date assigned to it. The arguments of Mr. Lewis, which are of a highly critical character, have won the approval of no less an authority than Professor Ramsay of Aberdeen.

Another of the Epistles which has specially been studied is the Ephesians. Dr. Probert has written an excellent Commentary thereon. Also there have appeared for years in the serial

above named, *Y Lladmerydd*, the expository sermons of Mr. D. Charles Davies, which he prepared and delivered during his London ministry. The first volume of these remarkable discourses was published in 1896. Dr. A. J. Parry has written on the Romans, and Rev. H. C. Williams on the Epistles of John and Jude. In addition to the above larger and more elaborate works, there are now being published from year to year shorter Commentaries for the use of Welsh Sunday Schools. Many of these

**Smaller
Commentaries.** bear the marks of critical ability and deep insight into the meaning of Scripture.

Indeed it may be said that all of these productions are valuable contributions to the Biblical Introduction, Criticism and Exposition departments of Welsh Theology.

As to Homiletics, there has been a considerable addition during the last twenty years. And in this department also at least one Welsh divine has made himself well known beyond the borders. Dr. Cynddylan Jones's "Studies" in

**Dr.
Cynddylan
Jones's
"Studies."** Acts were published in 1878, in Matthew 1881, in John 1884, and in First Peter 1887. The freshness of the treatment and the wealth of illustration will always make these discourses pleasant and profitable reading.

The high place gained by the author through these volumes has been more than sustained by his "Primeval Revelation," which made its appearance in 1897. Dr. Jones has the great merit of writing, both as to style and matter, in such a manner that when one begins to read him he must go on to the end of the work. And he is as facile in this respect in Welsh as he is in English. He wrote part of the Memoir (1886) of Dr. J. Harries Jones,

classical tutor at Trevecca College from 1865 till his death in 1884; and he has recently written the Memoir of Rev. G. Davies, Cardigan. In this latter volume there is a collection of Sermons by the subject of the Memoir.

A great number of Memoirs and Sermons have appeared in Welsh of late years, such as:—David Morgan, Cefn, Merthyr, 1887, a young preacher full of genius, but cut off by death at an early age; Joseph Thomas, Carno, 1890; William Evans, Tonyrefail, 1892; Dr. David Saunders, 1894; William Islwyn Thomas, poet and preacher, 1896; and Principal Charles Davies, 1896. There have appeared

<p>Volumes of Sermons.</p>	<p>during the same period volumes of Sermons by Dr. A. J. Parry, Mr. Elvet Lewis, the late venerable William Evans, Aberaeron,</p>
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Dr. Owen Thomas—fine pieces of pulpit eloquence, D. Charles Davies, two volumes by Dr. Thomas Rees, Merthyr—strong and solid discourses, two or three volumes of bright and popular discourses by the late Dr. David Roberts of Wrexham, two volumes of ably prepared Sermons by Rev. B. Davies, Trelech, and the *Oriel Annibynol* (Congregational Gallery), edited by Rev. O. L. Roberts, and others. And as to the biographies of preachers they have been, to use an expression which fell from the pen of Dr. Henry Robert Reynolds of Cheshunt College, “as thick as blackberries;” such as those of The

<p>Memoirs.</p>	<p>Three Brothers (Stephens), 1876; John Mills, the author of “The British Jews” and “Nablus,” 1881; Roberts, Clynog, 1884; Ashton’s “Bishop Morgan,” 1891; Howell Harris, 1892—a standard English work; and Thomas Jones of Denbigh, 1897, which is undoubtedly one of the most interesting and instructive</p>
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works of the kind in the Welsh language, and certainly belongs to the same class of memoirs as John Jones, Talsarn, and Henry Rees, by Dr. Owen Thomas; David James, St. Mellons, by Revs. Dr. Rees and D. M. Phillips; David Davies, Carmarthenshire, by Rev. James Morris; and many others too numerous to be mentioned. In the department of Pastoral and Homiletic Theology, the Welsh nation is truly in affluence. Welsh preaching and homiletic literature would make an excellent study for a separate work. A book on the preachers of Wales, like Dr. W. G. Blaikie's "Preachers of Scotland," would be most interesting and truly serviceable.

Let us now pass to another department of theology, namely, Ecclesiastical History, in order to observe the

**Church
History.**

progress made in Wales during the last twenty years. It was now over fifty years since the appearance of Rev. David Morgan of Machynlleth's "History of the Christian Church" (*Hanes yr Eglwys Gristionogol*) in two volumes, 1831. Mr. Morgan was a native of North Cardiganshire, and was born Dec. 27th, 1779; he died June, 1858. He was Con-

**D. Morgan,
Machynlleth.**

gregational minister first at Towyn, then for about twenty years at Machynlleth, and for the remainder of his life at Llanfyllin. He wrote a Commentary on the Book of Revelation and portions of the Book of Daniel. But his chief work was his "Church History," upon which he bestowed great labour for a considerable time. There was not much done in Welsh on this subject, except in reference to Wales itself, as we have already seen, till the publication of Rev. John Pugh's "Ages of Christianity" (*Oesau Cristionogaeth*)

in 1885. This is not a large work (pp. 456); but it is an excellent manual and a well arranged compendium of Church History. It contains brief sketches of the principal personalities in ecclesiastical history, the Greek and Latin Fathers and the Reformers, also of the general councils and the various theological discussions and controversies; and at the close of the work there is an index of principal events.

In 1891 the Rev. Robert Williams, B.A., vicar of Dol-yddelen, North Wales, published a small work on the History of the Church in Wales, which consists of three lectures of a popular character, delivered by him in the diocese of Bangor. The author proves himself capable of preparing a more extended work on the subject.

The "History of the Ancient Church of the Welsh" (*Hanes Hen Eglwys y Cymry*), a substantial volume of 531

pages, by Rev. J. Spinther James, Baptist minister of Llandudno, appeared in 1896, in which the author carefully threads his way through the traditions

which have gathered around the story of the early progress of Christianity in Great Britain and especially in Wales. The narrative is divided into four parts, and is brought down to the end of the sixteenth century. The first part deals with the Roman period, the second with the Saxon, the third with the Norman, and the fourth with the Tudorian period.

But the most elaborate Welsh work setting forth the religious life of the Principality that has appeared of late is the "Methodist Fathers" (*Y Tadau Methodistiaidd*) in two large volumes, well illustrated, by the Rev. J. Morgan

Jones, Cardiff, and Mr. W. Morgan, J.P., Pant, Dowlais.

**The
"Methodist
Fathers."**

These handsome volumes contain exhaustive biographies of Daniel Rowland, Howell Harris, William Williams, Peter Williams, and many others of the first founders and early fathers of the Welsh Calvinistic Church or Presbyterian Church of Wales, and recount their labours and the great results thereby achieved. A further volume of this work is expected. And when completed it may be said to be a great portrait gallery of a long list of noble worthies, of whom any country might be proud, and for whom Wales has abundant reason to be thankful to Almighty God, the bountiful giver of all good and perfect gifts.

Notwithstanding the preponderating growth of the taste for Biblical theology, criticism, and exposition, and at least a diminished general interest in dogmatics in Wales during the second half of the century, a course of "Theological Lectures" was published as late as 1882, together with the memoir of their author, the Rev. R. Thomas (*Ap Fychan*), for some years Professor of Theology at the Congregational College, Bala, since removed to Bangor, who died April 23, 1880. These lectures or "essays" form an excellent Body of Divinity. They embrace most of the principal subjects that usually come within the range of dogmatics, beginning with the Scriptures and ending with the punishment of the ungodly, and part of a lecture on the Nature of a Christian Church. This last was probably an occasional discourse and is placed here as an appendix. The number of the lectures

**Thomas's
"Theological
Lectures."**

is thirty. They are plain, sound, and useful. The subjects are well thought out and lucidly presented. The author was faithful to "the simplicity that is in Christ." Though the Professor was an excellent poet, he appears in these lectures as neither poet nor philosopher, but as an earnest teacher of Divine truth. He was a beautiful and popular preacher, and used figures of speech as aptly as the old Prophets. But as a theologian he appears to have reverently sought to instruct his students and to place before them clear and well digested views of Christian doctrine.

After dealing at length with the subjects relating to the Scriptures, three lectures are given to the definition and explanation of theological terms. Two lectures are devoted to the doctrine of the Being of God. Then follows a lecture on the Trinity. The Purpose of God is the next subject, and much emphasis is laid on the truth that nothing but goodness is contained in God's eternal plan for accomplishing His will in time. The Works of God are then treated in two lectures. After that the First Man, and his representative capacity, the fall and consequent corruption of the race are dealt with. A lecture is given on the Covenant of Grace; then the author returns to the Accountability and the Probationary State of Man, and gives no less than four lectures on Virtue and its Nature. Then follows the central subject of theology, The Redeemer. The Election of Grace and its relation to the call of the Gospel are next considered. The author then passes on to the final topics of eschatology, Heaven and the Punishment of the Wicked. We therefore miss such subjects as Justification and the Person and Work of the Holy Spirit

in this series of "Theological Lectures." Yet it must be gratefully acknowledged that the deliverances of Professor Robert Thomas before his students form a substantial and highly creditable contribution to the Theology of Wales.

During the last three decades of the century many smaller theological works have appeared, in which particular subjects have been dealt with—some exegetical and some dogmatic. To the former class belong the writings of Dr. Owen Evans, formerly of Llanbryn-mair, now of London, on the "Miracles and Parables of our Lord;" and to the latter the elaborate work of Rev. John Hughes, M.A., Liverpool, on the "Providence of God" (*Rhagluniaeth Duw*), and his more recent English Book (1888) entitled "The Sabbatical Rest of God and Man, an Exposition of Heb. iv. 3—9," and published in Nisbet's Theological Library. In addition to these the following may be mentioned: "Paul in Europe," by Rev. L. Jones, Ty'nycoed; "Christ during the Imprisonment of John the Baptist," by Rev. J. Thomas, Merthyr; "The Israel of the Old Testament," by Rev. L. Jones; "From Capernaum to Bethabara," by Rev. R. Thomas, Landore; "Hours with Jesus," "The Last Words of Jesus," "The Women of the Scripture," and "The Sacrifices," by Dr. Owen Evans. All these are Welsh productions, and are thoroughly useful and interesting. The Rev. R. S. Thomas, Abercynon, an able student of theology, has published a valuable work on "Justification." And there has recently been produced another Biblical and Theological Dictionary by the Rev. Thomas Thomas. In fact every catalogue sent out from the principal Welsh publishing houses announces one or more fresh works, which relate more or less directly to

theology. It may truly be said that there is now at the close of the century a revival of theology, a renewed and more intense attention to the various branches of theology.

The century closes as it began with considerable theological discussion and some controversy, but free from the bitterness which characterised the former period. In the year 1889 the Rev. Richard Lloyd Jones, a Welsh Wesleyan minister, published a volume of 240 pages, setting forth the "Doctrinal Peculiarities of the Wesleyan

**Wesleyan
Doctrinal
Peculiarities.**

Methodists" (*Neillduolion Athrawiaethol y Trefnyddion Wesleyaidd*). The author disavows the least intention to excite a controversy. In that respect Mr. Jones

has succeeded admirably. Indeed the work has not received the attention it deserves. The first chapter of the book deals with the freedom of the will. Hence this part of the work is more metaphysical than theological. The second chapter treats of the Divine Purpose and Election. After some preliminary remarks the author states that according to the Calvinistic view God's eternal purpose is unconditional, whereas the Wesleyan position is that it is not so—that is, the purpose of God is conditional. The article from the Calvinistic Methodist "Confession of Faith" on the subject is quoted. The assertion is made that according to the "Confession of Faith" the sins of men are included in the decree of God. Nothing is clearer in the article than that God did not purpose the origination of sin. God cannot be the author of sin. But the doctrine of free will, which the author emphasises so much, necessarily presupposes the possibility of sin. And it is equally certain that God in purposing to save a countless

multitude of lost sinners must have had in view the advent of sin into the world—He did not purpose it, but He could not otherwise than foresee it. We now quote a specimen of Mr. Jones's reasoning :

“ If the ‘ Confession ’ does not teach that the Decree of God contains the sinful actions of men, what was the need of the words in it, ‘ yet in such a way that He is not the author of sin ’? And again, according to the ‘ Confession,’ sin could not have been an object of Divine foreknowledge, if He had not purposed it should be performed, because it is also stated in it, not only ‘ that the purpose of God does not depend on anything in the creature,’ but also that it does not depend ‘ on the foreknowledge of God Himself; but rather God knows such things, because He hath decreed them to come to pass.’ It will then be seen clearly that the ‘ Confession ’ teaches distinctly that the Decree of God is so comprehensive and absolute, that it includes the good and bad actions of His rational and moral creatures.”

Without assuming the controversialist, it must be stated that the reasoning here is certainly superficial. What is clearly taught in the article quoted is, that God from eternity purposed or decreed what He Himself would do in time and to eternity, in creation, and providence, and salvation; and that the Divine purpose was independent of the creature, and instead of being the result of foreknowledge, was at least co-eternal with it, and therefore not dependent on it. The Purpose of God absolutely originated in Himself. The introduction of the words “ in such a way that He is not the author of sin ” was not necessarily required; it was intended only as a safeguard,

or by way of caution to the mind. But it is added, "nor constrains the will of His creatures in its actions." Surely here is a distinct statement of the doctrine of the moral agency and responsibility of man. We cannot but conclude that the inference drawn by Mr. Jones, in the sense intended by him, is altogether unjustifiable. There is indeed a profound sense in which it is perfectly true, that the Decree of God included the bad as well as the good actions of man. The decree appointing the Saviour must include the fact of the fall through sin. And yet there is still a deeper truth, the consideration of which shows the complete independence of the decree of salvation of the foreknowledge of sin. When God decreed to create man, which implied the possibility of sin, He also decreed a plan to save man, should the necessity of redemption arise. Thus the Decree of God may be contemplated by the mind as going before the Divine foreknowledge.

The other subjects dealt with in the book are the Atonement, the Call of the Gospel, Justification by Faith, the Witness of the Spirit, Christian Perfection, and Perseverance in Grace. The theological position of the Wesleyan Church is undoubtedly well stated, and the arguments for the same are correctly and fully given. But the weakness of the work, as it appears to a Calvinist, consists in its treatment of the Calvinistic positions it seeks to refute, and its criticisms and arguments respecting the quotations it makes from Dr. Lewis Edwards and the "Confession of Faith" of the Calvinistic Church of Wales. The instance above given is an illustration. We have another instance in the somewhat easy manner in which the author deals with the article on Redemption in the "Confession of

Faith": "It will be seen from these words that the Calvinistic Methodists of Wales believe as strongly as ever in the doctrine of particular redemption." This may be true; and at the same time the greatest prominence is given by them to the precious truth as to the infinite sufficiency of the atonement.

The next sentence is not a fair deduction from the article. "No real atonement was given for any but those given by the Father to the Son to redeem, that is the elect alone." Is there no distinction between redemption and the atonement? If but one soul be saved the atonement must be infinite; for atonement could be made only by the God-man. The infinity of the atonement does not ensure universal redemption. For all who live and die in their sins cannot be said to be redeemed. All who are redeemed are the elect of God. We know their election through their redemption. Particular redemption is the actual historical fact. But the infinity of the atonement is a ground of hope, that "the vilest sinner may return" and be saved. There is enough "in Christ and His abasement" for the whole world, and hence we are commanded to "preach the Gospel to every creature." The atonement is universally sufficient, and in a real sense also universally applied. But assuredly there must be a wide difference in its relation to the actually redeemed—the elect of God and the unredeemed; and it is not too much to say that in making atonement for them Jesus Christ was their substitute and "surety." We must not however follow the matter further. Enough has been said to prove that these mysteries of Divine truth require deep and careful consideration, and cannot be disposed of with undue brevity.

But notwithstanding the imperfection (as we think) we have now pointed out in Mr. R. Ll. Jones's work, it is certainly a useful manual of the distinctive positions of Wesleyan doctrine.

A book which has excited much attention and caused no little controversy in the closing years of the century is that of the Rev. D. Adams, B.A., Congregational minister, Liverpool, bearing the title *Paul yn Ngoleuni'r Iesu* (Paul in the Light of Jesus). The author has had a good in-

"Paul
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tellectual training, and is a man of considerable scholastic and literary attainments. He has a vigorous and independent mind. He writes boldly and strongly. In this work Mr. Adams addresses himself to the question, "Is the form that Paul gave to his theology to continue?" (p. 45). The answer to this question is decidedly in the negative. And for the reason, as Mr. Adams tries to make out, that the teaching of Paul on several points is not in harmony with our Lord's doctrine. Though in the first chapter of the book it is maintained that theology is progressive, in the second chapter the cry "Back to Christ" is strongly insisted on. There can be no doubt that the teaching of our Lord is the true foundation of Christian doctrine. But the works and the great facts of our Lord's life must also be considered as belonging to the basis of "the truth as it is in Jesus."

In his examination of the writings of Paul, Mr. Adams finds the Apostle sometimes inconsistent and sometimes illogical, and accounts for some of his views on the ground of his Judaism. In this manner Mr. Adams has a way of taking down Paul from the high pedestal

on which he has stood as a duly, nay a Divinely authorised teacher in the estimation of all Christendom; and the tendency of the book is to diminish our reverence for the Epistles of Paul as a portion of Holy Writ. Nothing could be more fitted to lower Paul and to shew that his theological position is not a permanent one, than an attempt to prove his inconsistency with the teaching of Jesus. For example, the Pauline doctrine of the imputation of Adam's sin and the universal corruption of the race is made to appear inconsistent with our Lord's "hopeful and respectful" references to human nature in the sayings, "Suffer little children to come unto Me; for of such is the kingdom of God"; and "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." But precious as these utterances are, they are far from being the whole teaching of Christ on the subject of man's sinfulness. Indeed it is doubtful that these passages have any bearing at all on the subject. What of the saying in the conversation with Nicodemus, "Ye must be born again"? and the word even in the Sermon on the Mount, "If ye then, being evil," etc.? and the saying on another occasion, "Except ye repent, ye shall all likewise perish"? Are not also the parables of the lost sheep, the lost piece of silver, and the prodigal son portraiture of man's lost and perishing condition through sin? In fact, there is so much on this subject in our Lord's teaching, that when it is collected and looked at together, we are unable to see that Paul's doctrine is out of harmony with that of the Divine Master. Mr. Adams's position, which is very like an attack upon the great Apostle, has, however, evoked hostile and severe criticism. And besides articles

in the serials, there is a book by Rev. R. S. Thomas, Abercynon, which is a smart and vigorous reply to it.

The theological work which has claimed the greatest amount of attention and caused most discussion—deep and earnest discussion in Wales during the last decade of the century, is the “God-Man,” by Dr. Charles Edwards of Bala. This is the second Davies Lecture, which was

delivered in 1895 and published shortly afterwards. The first Davies Lecture had been given in 1894, by Rev. Griffith Ellis, M.A.,

The Davies Lectures. The lectureship had been founded in 1893 by Liverpool. The lectureship had been founded in 1893 by Mr. Thomas Davies of Bootle, near Liverpool, in memory of his father, David Davies, by the investment of two thousand pounds in trustees, to yield fifty pounds per annum to be paid each year to the Lecturer. According to the terms of the Trust, the subject of the Lecture is RELIGION : Definition, Origin, Growth, Development, Universality, Philosophy of Religion, Comparative Religion, Jewish and Christian Religion, Relation of Science to Religion ; and other topics connected with Religion in any of its aspects. Each Lecture must be published within twelve months after its delivery, which takes place in connection with the meeting of the General Assembly of Calvinistic Methodists, in a book of at least 150 pages. Five of these Lectures have already passed through the press, two in Welsh and three in English.

The title of the first is *Y Syched am Dduw* (The Thirst after God), which may be regarded as a suitable preface to the series, and is an able and comprehensive work. We have already mentioned the subject of the second Lecture. The topic of the third, extended to a large volume of 366

pages, by Dr. J. Cynddylan Jones, is "Primeval Revelation." The Lecture is a lucid and most readable exposition, and a masterly defence of the orthodox interpretation of the early chapters in the Book of Genesis. The title of the fourth Lecture is *Yr Eglwys, ei Sacramentau a'i Gweinidogaeth* (The Church, its Sacraments and its Ministry), by Dr. William James of Manchester, and it is a clear and exhaustive treatment of the subjects indicated. The topic of the fifth Lecture, which has just been published by Professor Edwin Williams, M.A., of Trevecca College, is "The Sacred Books of the Old Testament: a Study in Higher Criticism." The Lecturer for 1899, Rev. T. J. Wheldon, B.A., Bangor, took for his theme "The Doctrine of the Spirit, according to John," but the Lecture will not appear till some time next year. It will thus be seen that this series has made an excellent and most promising beginning. And inasmuch as the Lectureship is made permanent, it ensures an annual contribution to the theology of Wales; and when we think of the growing number of persons competent to deliver the Lectures, it is safe to predict that every contribution will be a substantial and valuable addition to the religious literature of the Welsh people.

A great impetus to the scientific and thorough study of theology has been given through the establishment of the University of Wales. Ever since the opening of the University College of Wales at Aberystwyth in 1872, the desire was felt that the students preparing for the ministry in Wales should receive their training in Arts and Science at such a college, before proceeding to their theological

**The
University
of Wales.**

studies at their respective Denominational Colleges. The desire was intensified by the founding of the University College of South Wales at Cardiff in 1883, and of the University College of North Wales at Bangor in 1884. Shortly afterwards an arrangement was made by certain of the Welsh Denominational Colleges—Brecon Congregational, for example, and Pontypool (now Cardiff) Baptist, that their students should spend two years of their course at Aberystwyth or Bangor or Cardiff, and the remaining two years to study theology at the Denominational College. Long before the system of University education was initiated in Wales, classics and mathematics were taught in the Denominational Colleges of Wales. Two of those institutions at least, namely, Brecon and Carmarthen Presbyterian, were founded in the eighteenth century: the latter in 1703, and the former in 1755. The other Colleges, including the Church of England College at Lampeter, have been established during the present century, and in

	the following order: Cardiff Baptist, 1807;
The	Lampeter, 1822; Bala, 1837; Trevecca,
Theological	1842; Bala-Bangor, 1842; and Bangor Bap-
Colleges.	tist, 1862. The founding of the University

of London gave a great stimulus to the Welsh Colleges; a considerable number of their students graduated in that University. The College at Lampeter had the exceptional advantage of a charter, which enabled it to confer the degrees of B.A. and B.D.

In the Denominational Colleges, as well as the Lampeter Church College, theology has been always taught side by side with classics, mathematics, and philosophy. But when we remember that those institutions had only two

tutors each, indeed in the case of Trevecca there was but one tutor for twenty years, that is from 1842 to 1862, it was simply impossible to overtake any great extent of ground in any department of study. The marvel is that so much was accomplished. The industry of the tutors must have been enormous. From the Denominational Colleges there came forth highly respectable scholars and able divines.

Now that the University of Wales is established, with power to grant degrees in Arts, Science, Music, and Theology, and having three Colleges at Aberystwyth and Bangor and Cardiff as its constituent Colleges, the Denominational Colleges are entirely set free to devote themselves exclusively to the study of the various branches of Theology. The students must now go for their Arts course to the University Colleges. Graduation is not made compulsory, except in the case of those who desire to proceed to the Degrees in Divinity. The scheme of studies for the B.D. examinations is set forth in detail in

**The
Degree
in
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the Calendar of the University, and the perusal of it will convince any man that no easy task has been imposed on the Denominational Theological Colleges to prepare candidates. The result thus far amply justifies the anticipation that the Colleges would be equal to the work. Eight candidates have already passed the first B.D. examination, who came from four of the Denominational Colleges, namely Bala, Brecon, Cardiff, and Trevecca. At least three of the eight are now preparing for the second and final B.D. examination. There is the clear prospect of an increasing number of students entering

these examinations from year to year. The non-graduate students also will have the great benefit of working side by side with the graduates preparing for the degree in Theology ; and in the near future, after a course of training in Arts and Science at the University Colleges, though they may not have elected to graduate, will be able to keep pace with them in the study of the different branches of the queen of sciences. There are sufficient indications to prove that such will be the case. There is a healthy rivalry among the students, and a determination to be as fully equipped as possible for the work of the ministry. It is right to add, that the Professors of the Colleges have manfully met the change which has taken place since in the character of the institutions under their charge, and are throwing their best energies into the effort of making the Colleges thoroughly efficient Theological Schools. Already the effect is marked, especially in respect to the study of Hebrew, in which formerly comparatively little was done ; but now it is being taken up with zeal and even with some amount of enthusiasm. The churches also are sympathetic. One of the denominations has recently raised over Thirty Thousand Pounds towards the more efficient maintenance of its Theological Colleges. And by this time every one of the Theological Colleges has more teachers to give instruction in Theology alone than it had prior to the establishment of the University Colleges. It promises well for Theology in Wales in the coming century. The present century closes and the new century will begin with considerable activity in the preparation and publication of theological works of various descriptions.

One of the characteristics of Welsh Theology is that it

has given a large place to the subject of the Bible, its Chronology, its Unity, its Inspiration, its Geography, and other topics. The closing century witnesses the appearance of an elaborate work by the Rev. J. Gwyndud Jones, Penrhyndeudraeth, under the title *Y Beiblydd* (The Biblist),

The Biblist. which places the books of the Old and New

Testament in their chronological order, and gives a summary of the contents of each, and also contains an account of the history of the Jews between the two Testaments. The work is highly commended by several eminent Welsh divines. Another Bible Dictionary has also been recently produced by the Rev. Thomas Thomas, and still another work on the Bible by the same author conjointly with the Rev. Griffith Ellis, M.A., under the title *Lamp yr Ysgol Sul* (The Sunday School Lamp). Great is the reverence of the Welsh people for the Bible. It is reflected considerably in Welsh religious literature. And in addition to the great variety of books about the Bible itself, there is a steady flow of commentaries on the sacred Scriptures passing through the press. The various Churches in Wales seem to vie with each other in supplying their people with Biblical literature and expositions. Hence the multiplication, and perhaps it may be said the unnecessary multiplication, of commentaries and other works. Possibly in the coming century an inter-denominational exposition of the Bible may be called for and arranged. That may be looked upon as one of the expected results of the higher and more complete training of the ministers of the churches. And the present and future tutors of the Theological Colleges may be expected to do for Wales and Welsh Theology what the Scotch

Theological Professors have so eminently accomplished, not only for their own country, but for the theology of England and of the world.

An excellent commencement has already been made by the present theological tutors of Wales. Professor Green of Lampeter has written an important work on the "Thirty-nine Articles and the Age of the Reformation." In addition to his other works, Dr. Charles Edwards has written the biography of his father, Dr. Lewis Edwards, one part of which only has made its appearance. Dr. Wm. Edwards of Cardiff has sent forth a portion of his new Welsh Version of the New Testament with Notes, a work that is rendered with intelligent care and great accuracy. Professor Hugh Williams of Bala has written a Commentary on Galatians, and Professor Edwin Williams, Trevecca, on Ephesians, besides his Davies Lecture on Higher Criticism. Principal Bebb of Lampeter has published his Sermon on "Our Debt to the Past; Our Responsibility to the Future"—a most felicitous theme at the close of one century and near the dawn of another century. The various serials also bear witness to the diligence of the Professors of the Welsh Theological Colleges in the noble work of instructing their fellow-countrymen in the various departments of sacred knowledge.

At the last meeting of the Theological Board of the University of Wales, Principal Viriamu Jones, the Vice-Chancellor of the University, expressed a hope that a School of Theology may arise in Wales. That the Welsh have a strong taste for theological studies has been amply demonstrated in the foregoing pages. The

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possibility of Welshmen writing English theological works which claim the attention of Saxons and Scotch on both sides of the Atlantic, has been proved. Dr. Charles Edwards's "Commentary on First Corinthians" is a notable instance; and his "God-man" is one of the text books to be studied for the B.D. examination of the University of Wales. Dr. Cynddylan Jones's writings have also received considerable attention beyond the borders of Wales. There is every reason to expect, and now greater reason than ever, that such instances may be multiplied.

But a Welsh School of Theology is suggestive of something more. There can be no doubt that the Welsh mind has a peculiar interest in the mysteries of the Christian Faith. The subject of Election is one that has had a great attraction, and has greatly exercised the minds of many in Wales. The Trinity of Persons in the Godhead and the Divine Incarnation are themes which delight many. A young preacher, having discoursed on the eternal personality of Father, Son, and Holy Ghost, evoked from one of his hearers the criticism, "You were as familiar with the Three Persons as if you had always been with them." The doctrine of Redemption, particular and general, apart from its controversial aspect, on account of the very mystery attaching to it, has a charm which creates a "desire to look" into it. The same thing is true of the mystery of the union of Christ and His church. It may be that in the near or more remote future Welsh Theology will prove progressive in respect to these great subjects.

We have seen also how keen the Welsh have been in controversy. Knowing as we do their ardent loyalty to Scriptural truth, we have a sure and certain hope they

will contend faithfully for the faith once delivered to the saints; and with the ampler materials they are about to be furnished through the Theological Colleges, and the stimulus given by the University, the Apologetic side of Welsh Theology will be strengthened and probably assume fresh and forcible aspects. It has been shewn that the Welsh nation have a rich homiletic literature. The relation of dogmatic to pastoral theology is a subject which offers itself for consideration. Neither is the Welsh mind free from an ambition to reorganise the dogmas of Christian doctrine. Even a new Systematic Theology is possible. Therefore the idea of a Welsh School of Theology is quite feasible. At any rate it is devoutly to be hoped that the Welsh people will continue to take a lively and an increasingly intelligent interest in sacred subjects.

There is now every prospect of the ministry of the Gospel in Wales being more cultured, and therefore to that extent more effective. But above all this is ever needed the fire which the Spirit of God alone is able to kindle. The work of the Spirit is always insisted on, and maintained to be the principal thing in connection with the ministry of the Word. In this direction also there is room for expansion both in Dogmatic and Practical Theology. The section in Systems of Theology, assigned to the treatment of the doctrine of the Spirit, is brief as compared with the sections relating to the Father and to the Son. The three co-equal Divine Persons should have equal places in theology. There may be other directions in which fresh thoughts and views may suggest themselves. The noble theme of theology is always new, and the treatment of it is ever capable of fresh and wider expansion. Every effort to

advance theology must be welcomed. Wales may fairly be expected to contribute her part to the larger and richer theology of the future.



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